The Revolution.

PRINCIPLE, NOT POLICY: JUSTICE, NOT FAVORS .- MEN, THEIR RIGHTS AND NOTHING MORE: WOMEN, THEIR RIGHTS AND NOTHING LESS.

VOL. III. -NO. 1.

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The Revolution.

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and how to save money. By S. EDWARDS TODD.

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to In all cases the money must be sent with the names.

EMILY FENTON has been appointed Post-mistress of the Mount Kisco, N.Y., P. O.

PETITION FOR EQUAL SUFFRAGE.

[Every person receiving a copy of this petition is carnestly desired to put it in immediate and thorough circulation for signatures, and return it signed, to the office of the Woman's Suffrage Association of America, 37 Park Row, Room 20, New York.]

To the Senate and House of Representatives, in Congress Assembled:

The undersigned citizens of the State of—earnestly but respectfully request, that in any change or amendment of the Constitution you may propose, to extend or regulate Suffrage, there shall be no distinction made between men

NAMES.

NAME

NATIONAL WOMAN'S SUFFRAGE CONVENTION.

A National Woman's Suffrage Convention will be held at Washington, D. C., on the 19th and 20th inst.

All Societies composed of women, and all Associations friendly to Woman's Rights, are invited to send delegates from every State. All friends of the cause are invited to attend and take part.

Contributions in aid of the work may be sent to William Hutchiuson, Treasurer, Box 50, City Post-Office.

Communications may be addressed to Prof. J. K. H. Willcox, Chairman Committee of Arangements, Ebbitt House.

Josephine S. Griffing, William Hutchinson, Lydia S. Hall, John H. Crane, Mary T. Corner, George F. Needham, J. K. H. Willcox,

Managers Universal Franchise Association, Washington, D. C.

UNIVERSAL FRANCHISE ASSOCIATION.

ADDRESS OF THE UNIVERSAL FRANCHISE ASSOCIA-TION TO THE WOMEN OF AMERICA.

Women of the United States.

You sleep surrounded by sufferings, you dream amid dangers!

You are called the weaker sex—and your weakness is forced to bear the heaviest burdens.

Taxation without representation, and despotic government without the consent of the governed —wrongs against which your fathers triumphed on many a blood-soaked field—are still in force against you, despite their victory.

The liberty which they won, and transmitted to their sons, is denied to you—their daughters.

Cruel laws cramp and crush you; powerful prejudices prevent your growth, and shut you in with walls of iron.

Few professions are open to you, and in most

of these, social degradation attends your entrance.

When you enter them, you crowd them; and must toil for less than your labor's worth.

To those of you who lack wealth and friends—a misfortune which may at any time fall upon any—there is no escape from this condition but marriage, death, or a life worse than death.

To her, therefore, who must earn her own bread, and whose affections do not prompt her to married life, there are but these alternatives: Scanty Earnings, Unloving Wedlock, Death, or nameless Shame.

If you enter the married state, your children, your property, yourselves, may be foully wronged by changed or false-hearted husbands, without redress from the laws which you must obey. If other men wrong you, you are far from certain of redress.

If public officers are unjust to you, you cannot remove or punish them.

Laws are enacted; public measures are ordained, of the gravest importance to you; and you are allowed no voice in their consideration or their passage.

Nor are you even allowed to decide whether you will take such part.

Hence your wishes and interests are not important to the politicians who make and administer the laws. They neither know or respect those interests and wishes; nor do they fear to disregard them.

In a word, your safety depends wholly on the good will of your rulers!

Arouse, then, women of America!

Sleep no more while your sisters suffer; draam not yourself secure while danger lies in wait!

Though weak, be wise! While fortunate, arm yourselves against misfortune!

Demand that society cease to make your weakness woe.

Claim the freedom which is at once your right and your education. Insist that the ballot-box be open to you, to use if you will. Command thus the respect of the politicians; oblige them to open the professions to you; raise by this means 'he remuneration of your toil; reform the laws, and let the holy state of marriage be to none a mere means of bread!

Can this good work be done in a day?

No; it needs time and toil from you all.

Gather, then, mothers, wives, sisters and daughters of the nation, at the Capitol of the Republic, on the 19th and 20th inst., and demand from Congress and the country freedom to exercise your rights.

The Indianapolis Journal says. "Mrs Matthews, the mother of the Vice-President elect, has been for several weeks stopping with her friends in this city. Like the mothers of nearly all our great men, she is a noble woman of great intellectual power. Mr. Colfax owes much of his success to his mother, and he fully appreciate it. She is a remaskably hale and happy old lateral power in a quiet way over the success of honly desire for his advancement seems to that he be placed in a position to do more good.

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ENGLISH CORRESPONDENCE.

MANCHESTER, Dec. 5th, 1868.

Editors of the Revolution:

The papers have been full this week of the statistics of the elections. The figures give to the Liberals a preponderating majority. But we have many backsliders to complain of. Lancashire, formerly regarded as the vanguard of Liberalism, has disgraced itself by returning twenty-two Tories and only eleven Liberals. The rejection of Mr. Gladstone has been very much felt, though he himself begs all his "friends to believe that the local reverses we have sustained, amidst the general triumph of the Liberal cause, have no effect whatever on my mind, except in producing equally local regret."

In some circles Mr. Gladstone's failure has been attributed to the influence of women, and there is no doubt many women have contributed to it. As in this and other such cases women have not yet the opportunity of declaring their opinions by voting, the Liberal women of Lancashire have got up the adjoining address to Mr. Gladstone, which is being extensively signed and will be presented to him in a few days.

To the Right Hon. W. E. GLADSTONE, M.P. :

DEAR SIR: We, the undersigned, women of Lancashire, wish to protest against the unworthy decision of the S. W. Division at the recent election. It grieves us that our country should have lost the high honor of being represented in Parliament by you, whom we re gard as the most eminent of living statesmen. deeply sympathise with you and with that liberal policy which has found in you so conscientious and high-minded an advocate, and believe that in spite of local and temporary defeats, liberal principles, being grounded on truth and justice, will everywhere finally triumph. We long for the removal of those political and social abuses which swell, at the present moment, the vast m of human misery, and we look to you as the sures of so natural leader of the Liberal party in all me cial, economic, and political reform. With earnest gratitude for all your noble efforts to serve and to raise Your countrymen, and firm faith in the realization of your highest aspirations, we ask the honor of subscribing YOUR FAITHFUL FRIENDS.

You are aware that Mr. Gladstone was unanimously elected member for Greenwich. Archbishop Manning's last bon mot is said to have been to a friend who was regretting that Mr. Gladstone is not to represent his native county in the new Parliament. "Well, I think we cannot do better than continue to take the time of day from Greenwich, as we have always done. You will learn, ere this reaches you, that Mr. Disraeli has resigned, and that Mr. Gladstone has become Prime Minister. Yesterday Mr. John Bright was summoned to his aid, by Mr. Gladstone, and Earl Clarendon and Lord Granville had interviews with the leader of the Liberal party after his return from Windsor the day before.

The Universities of Edinburgh and St. Andrews, after a close contest, have returned Dr. Playfair, the Liberal candidate, to represent them . M Parliament. The Society to support the Married Woman's Property bill is preparing to resume its operations after Christmas. It has not adopted the rather questionable plea of making one subject a test of a representative's fitness for his office. But it has already obtained promises of support from about two hundred me bers. This question will have the advantage of achieving a success whichever way it is received. If gained, it will produce a social revolution of a beneficent kind; if (for a time) lost, it will furtrongest argument in favor of Woman's p the proof, thus afforded, that the un:

represented cannot obtain common justice from the legislature.

Towards the end of last session some sad disclosures were made in the House of Commons respecting the employment of young girls and women in agricultural pursuits, in what is called the "gang system." The demoralizing effects of this system and the hindrances it placed in the way of educational improvement were considered sufficient justification for the interference of the legislature. A Committee of Inquiry was appointed. Their first report has just been issued and contains the result of inquiries made chiefly in the northern and eastern counties. Many interesting facts of agricultural life are brought to light in the report. While exposing some of the evils of the present state of things the commissioners do not recommend any immediate action, though they suggest regulations with regard to the ages at which children and young girls should be employed. The evidence goes to prove that the wages of the children are absolutely necessary to supplement the means for the maintenance of the family, in which case it is absolutely impossible to forbid their employment. The evidence respecting the labor of women varies in different counties. The general feeling seems to be that both the morals and health of women are injured by the present system. But that it is not the labor itself so much as the manner in which it is conducted by the large proprietors, especially in the odious "gang system" of the eastern counties, that proves so injurious. In Northumberland, described as a sort of "Paradise of agricultural life," the women are generally employed on the farm till they are married, but not afterwards. They turn their hands to every description of work-the driving of horses, the filling of carts, the forking and loading of hay and oats. it is the opinion of the commissioner that "it does them no harm either physically or morally." Without accepting the opinion of men as final in a matter in which they can only partially estimate, we may take it as far as it goes to prove that it is not the out-of-doors labor, but the manner of conducting it that is injurious to these peasant girls. The same remark may be applied to many of the higher professions that are now declared "unfit for women."

From the gangs of young girls in Lincolnshire and Norfolk I turn to another and very different "neglected class" of children, for whose benefit a proposition has lately been made in order to institute a new profession for women of education and refinement. I refer to the children of the affluent who are so fully occupied with the various and unceasing exigencies of modern society as to be absolutely unable to give to their nurseries that supervision which the children of persons of much more moderate means receive in the family parlor. I think it is Miss Nightingale who points out that, next to the British soldier, pining in barracks for want of active employment for his mind, women of the fashionable class, debarred from all useful work, suffer most actual physical disease from ennui and mental lassitude, the victims of an over-abundance of material things. Not less real is the injury done to children of the same class in the first ten years of life-that period of primary importance in education. How shall I describe the wrong done to the bright, quick, young creatures who are pining in nurseries, pent up under the absolute jurisdiction of "upper nurse" and "under nurses," the victims of a petty despotism,

We all know what is the morde of the ser-

vants' hall. An accidental lifting of the curtain of reserve which separates employer from employees, such as occurs now and then in every household, reveals it rather uncomfortably to us. Matters which, in our view, involve principles of right and wrong are merely questions of expediency or prudential eye-service in that of our domestics. A frequent visitor at Walton Hall has told us of a constant injunction of good old Mr. Waterton respecting his little grandson three years of age. "Keep Charlie out of the nursery and servants' hall, by all means; never let him be there a moment longer than you can help. It is of no consequence about Baby, but Charlie will listen to all their talk." When we consider that it is for the most part this turbid moral atmosphere that such children are compelled to breathe, we can well estimate the importance of the office of the lady superintendent of the nursery which it is proposed to institute. And we advocate it not as a refuge for the destitute in the gentle ranks of life, who, in a commercial country, where reverses of fortune are always taking place, would gladly accept of it, but as a real and pressing want for the children. We have the experience of Kinder Garten teachers amongst the professional and middle ranks of life to bear us out in the assertion that out of the hundreds of children whom they have had the care of, the most neglected, both in morals and manners, and the most deficient in ordinary intelligence are those of the wealthier classes. They are children who see their parents only for half an hour in the day, at dessert, or in the drawing-room after dinner. The "curled darlings," in whom the awful dictum of the nursery "You mustn't tell mamma" has darkened the light of conscience, and by whom naughty and noisy are regarded synonymous terms. "What is that pond for, nurse?" I heard a little boy ask his maid, out walking, the other day. There was no answer for some time, the question was repeated, when the answer came sharp enough: "That pond is to put little boys into when they are naughty. We'll put you in there when you are naughty again in the nursery." But if such mails as this are to be replaced by gently-nurtured and refined women, the office of lady superintendent of the nursery must be a reality, not a sham, or a subterfuge. A nursery governess, as now understood, is a young woman who has not sufficient culture to offer herself as a regular governess. The truth is, a nursery governess needs special preparation for her work, and an inge nuity in adapting means to ends for the benefit of the children, which is rarely to be met with except in genuine Kinder Garten teachers. That method of training has happily been reduced to a system, founded on the principles of human development and on the nature of the child, to which we shall have occasion hereafter to refer. Meantime, I merely combat the proposition that to place traditional ladies, or ladies by courtesy, in the position of superintendent of the nursery will effect for them or for the objects of their care, the desired end. If the superiority of the new officer be of a decided and practical character, the result-of high and noble aims and of special training, her success will be undoubted and her position secure as an invaluable aid in many a household. Before dismissing the subject of that unhappy class of inefficients "who have seen better days," for whom so many "Homes," and "Institutes" have been founded, let me repeat the truism that it is the bounden duty of all parents to give to each of their daughters such an adveational

preparation-either professional, artistic, commercial or mechanical as will enable her to support herself and contribute her share to the world's work

The annual meeting of the Ladies Sanitary Association was held in Manchester this week. This Society has been in existence since the meeting of the Social Science Congress which was held here a few years ago. The Manchester Association is not large, but does useful work by means of the "Sanitary Mission Woman," whose duty it is to visit the poor in their homes and instruct them in matters of cleanliness, ventilation, and health-preserving means generally. The London Sanitary Association, which has been in existence about twelve years, is much more extensive in its operations. Its motto, taken from Mrs. Jameson, is very much to the purpose in political as well as social questions, and the conclusion must needs be the same in both cases. "I conclude that all our endowments for social good, whatever their especial purpose or denominationeducational, sanitary, charitable, penal—will prosper and fulfil their objects in so far as we carry out the principle of combining in due proportion the masculine and the feminine elements; and will fail, or become perverted into some form of evil, in so far as we neglect or ignore it."

At a meeting of the London National Society for Woman's Suffrage, held last Tuesday at Aubrey House, Notting-hill, it was resolved, that as an adverse decision was given in the Appeal Courts upon the question of women householders were by the present law entitled to vote for Members of Parliament, that next year a petition from every important town in England and Wales must be presented, praying for the alteration of the present law.

The Atlantic Telegraph has brought us the tidings that "at Boston, the Woman's Rights Convention is in full session. The attendance is large. They strongly advocate the granting of Female Suffrage."

Wishing you God-speed in the work, I remain yours, sincerely.

A PLAIN TALK.

BY ELEANOR KIRK.

One great reason why women are not as business like and methodical, as philosophic and logical as men is this. Boys are compelled to select some profession or trade, and the instances in which parents go counter to the tastes and desires of their male children are very rare. Does Bob evince a mechanical inclination-all right! Bob may take hold of whatever trade he pleases, and the initiatory steps to the complete mastery of any scientific or mechanical pursuit are so many disciplinary mental proes, resulting always in an intellectual strength and vigor, which no other means will accomplish; and it would be considered not only wicked but ridiculous for a father to attempt to make a minister of his son, when both taste and quality or mind led him straight to the whirling speculation of Wall street. How about girls? We all know it is only very recently that it has been respectable for a woman to adopt a profession. The avenues of teaching and sewing have always been open to her—the former paying miserably—the latter no better, ss, in exceptional instances, where there exists a talent for the business, as, strangely enough, all women cannot make good dress-

makers, milliners and seamstresses. It is refreshing to feel that at last every woman is not expected to handle the needle skillfully. There are occasionally found a few so versatile in their talents, as to make themselves proficient in every domestic department; able not only to have the supervision of parlor, kitchen and wardrode of the family-but competent, if neessity exists, to bake, boil, brew, and preserve, and keep the family well and tastefully dressed.

Such women, in nine cases out of ten, are blessed with husbands so appreciative that they are invariably turned into drudges, and find, after a few years experience, that the filling of their masters stomachs, and proper care of their establishments are the chief end and aim of their existence. Until men become more sensible in regard to woman's especial sphere, and consequently less exacting, I would advise all women contemplating marriage and possessing this remarkable versatility of domestic talent to keep mum on the subject, unless to this mental acuteness be added a strong, healthy physique, capable of bearing any amount of hard work and imposition (for competent, energetic wives are most always imposed upon), it is worse than folly to show the extent of their resources.

Thousands of wives are annually driven to premature graves, by unappreciative, unscrupulous husbands, who, firm in the belief that womanly desires and longings should be circumscribed to their stomach's, and shirt buttons, transform the trusting, loving women they have vowed to love, honor and cherish into household drudges and machines of perpetual motion. I am often amused as well as provoked to note how much is expected of the "weaker sex." We must all be unexceptionable house keepers and seamstresses; and this is just as ridiculous as to expect every man to make a good architect. There are those to whom the details of housekeeping are especially odious, and others who, with the needle, can never become more than first class botches. "Go learn dressmaking, or millinery," is the advice constantly given to young girls compelled to support themselves, without reference to taste or inclination.

"I have been at a dressmaker's trade three months, said a bright, intelligent girl to me some time ago-"and I shall never learn it in the world."

"What would you like to do most, could you take your choice of trades," I inquired, looking straight into her wistful eyes.

To keep things in order in some nice house, make beds, sweep, and dust, and oversee things generally," was her reply.

"If I find you a situation of this kind will you accept it?" I inquired. She stopped a moment and said,

"But I think I wouldn't like to be called an up stairs girl after all ;" but after some hesitation determined to try it. I was not long in selecting just the position I knew she could fill, and which she did fill to the perfect satisfaction of all concerned. She became the presiding genius of the establishment, and nothing could be accomplished in the domestic line without "Maggie's" advice. She was finally persuaded by some female friends that the situation was "menial"—and advised to leave and try shirt-making on Wheeler and Wilson's ewing machine. She did so-foolish girl that she was. Side sche and heart ache made existence almost a curse. Too proud to go back nd ask to be reinstated, trouble befel her.

Christmas Eva that cold, blustering night,

Maggie with an infant of two weeks in her arms. knocked at the door of the house where she had been treated with so much kindness, and begged for shelter, and something to eat, Thank Heaven, her petition was granted.

"What are you going to do with them? asked of the kind hearted woman.

"Do with them?" she repeated, eyeing me wonderingly."

"Take care of them until Maggie is well and strong, and then make her my housekeeper again.

"And the baby?"

"Oh, the baby!" she smilingly replied-her expressive eyes filling with tears. "You know we have no little one at our house, and a babe is so much comfort, we shall keep that also.'

Thank God for such a woman as this! May the number steadily increase. Why is it that our young American girls so persistently turn their backs upon positions of this kind-wearing their lives away by needle or sewing machine-taste and inclination both pointing to an active domestic life. Girls: such labor is not menial!! There are hundreds of places in this city waiting to be filled by such as you-places where you will be appreciated, and lovingly considered. You who have a taste for such occupations, leave the needle and shop work I beseech you, and accept a vocation infinitely healthier, and freer from temptation. With all my heart will I assist those who have the courage to step out of the beaten track of consumptive stitching.

MADAME AUDOUARD ON WOMAN'S RIGHTS.

This eminent French lady, now residing in this city, has given two courses of very popular French lectures on a variety of interesting subjects. From a report in English given in the New York Sun, of her lecture on Woman, we extract the following. Of the beauty and grace of her style and delivery, readers may imagine as highly as they please, they will hardly exceed the reality:

The slavery of woman has always existed. It began in the coarseness and barbarity of earlier ages. It has continued through every degree of social transformation. It exists now as truly as it has ever existed, modified and softened in appearance perhaps, but in substance essentially the same.

Man regards woman as essentially an inferior being. In all respects, she is, in his opinion, lower in the scale of creation than himself-inferior not only in physical force, but in intelligence, judgment, conscience, in all that makes the humanity of man. All men, with few exceptions, entertain this sentiment. They may deny it, they may even be unconscious of it, but at the bottom o their hearts there it is. The truth is that man and woman are not the same; they are not identical in mind and soul any more than in physical structure; but they are equal, and what is more, they are necessary to complete each other. Where either is wanting, the other is defective or perverted. The mind of woman is just as to the just and orderly conduct of every department of life as the mind of man. It is only by the perfect marriage of the masculine and feminine intellithat the right development of humanity, and the right government of public as well as private affairs, can be attained. In the present state of things, man adunan as an idol or a toy; but he does not make , nor can he by himself. It will not be until just laws, nor can he by himse

just laws, nor can he by himself. It will not be until the intellect of woman is combined with his in legislation that the laws will be what they ought to be.

Physiological science shows that the human being differs from the animal in the greater volume of the brain. The same science demonstrates that the brain of woman is somewhat larger than that of man. The argument from this fact, going as it does to about the periority of woman's intellect, was set forth by his sudduard with charming grace and humor.

But we are told that woman is light and frivelens.

that grave questions of law, science, art, politics, are beyoud her capacity. The answer to this is, that she is hat she has been made by her education and the habits of life which have been imposed upon her. Man has determined what she should be. The responsibility is not hers. It rests upon him alone. He has exhibited towards her a jealousy and envy which do him anything but honor. Nor has he succeeded in proving her in-competent in the highest spheres of the scientific intel-The beautiful Hypatia, daughter of Theon, was skilled alike in mathematics and philosophy. She apprehended as well the logic of Aristotle as the sublimity of Plato. Her lectures in Alexandria were thronged with seekers after instruction upon the highest then Cyril, the bishop, was filled with jealousy and hostility toward a woman whose eloquence was more attractive, and whose influence transcended his own. One day, a she came forth from her lecture room, she was dragged from her carriage by a mob incited by Cyril, and headed by Peter the Reader, and torn to pieces. This was a very decisive method of suppressing feminine emulation. Since then men's manners have become gentle and parliamentary; but they are hardly less successful in shutting against woman the opportunity of competing with man in the thousand modes of activity which he chooses to monopolize. Man has a free chance in whatever sphere he thinks fit to enter. Woman is shut out altogether, or if tardily or unwillingly admitted, she is hindered by ridicule and by every other form of discouragement that can be devised.

Madame Audouard next argued from sacred and profane history that woman has shown courage, fortitude, devotion, and talent under the most difficult circumstances. Many of the heroices of the Bible were citie it illustration of this theme, and an impressive array of noble women, who, like Joan of Are, have rendered the most important services to their country at various critical emergencies, was adduced to prove that women not only have a good right to a share in public affairs, but that their intervention has often been of inestimable benefit.

But on what ground is the demand of civil and political rights for woman refused? How do men justity their monosoly? Are the results of their omnipotence such that its exclusiveness should be preserved? Have they given proof of wisdom, firmness, constancy, and spotless probity? Are their laws and institutions such to guarantes the happiness and progress of ciety? Are the products of their legislation andt beir administration such that we must desire the preservation of their despotism? By no means. They have committed every conceivable folly, every possible blunder, almost every imaginable crime. They have set on foot wars that had no reason. They have conspired to produce revolutions that have wrought nothing but mischief. They have put at stake all that is dear and sacred for the gratification of contemptible whim and odious caprice. Judged by the work of their passions, their minds, and tacir hands, they are not fit for the office they have nsurped, and should at once be obliged to resign its exclusive, unjust, and injurious posse

Take the example of America, the freest of all countries, with the most perfect constitution. Is there nothing here to improve—no wrongs to set right, no abuses to reform? You all contess that even here the ideal working of government is still not attained. There is corruption, wrong, weakness, disorder in many parts of your beautiful mechanism. But you cannot say that this fact is due to the influence of woman. She has not stopped you on the way to the Utopia you profess to be seeking after. She has not hindered you of the perfection you aspire to.

The truth is, that in all countries the laws are dictated by aspirit of cold, masculine selfishness as regards wo man. They all tend to subject her, to compel her to be an inferior, to degrade her, in a word, from the place she ought to occupy. Man has assumed to be her gnardian. The duty of a gnardian is to sacrifice his own interests to those of his ward; but, in this instance, the interests of the ward have been mercilessly postponed and disregarded. Man deserves to lose his power for having thus abused it.

The exclusion of women from all part in public affairs, and especially in legislation, was considered, as the cause of innumerable social evils. Society must be imperfect and full of wrongs of every kind, so long as the divorce of the masculine and the femine intellect is maintained in all departments of political life. The degradation of great numbers of unfortunate women is due very largely to the defects in our legislation that arise from that cause. Public education especially need the propose bere in the city of New You will always be imperiect, and to a con-

siderable extent hortful, until woman has a share in its control.

The need of feminine participation in government was strikingly illustrated by a description of the city of New York, and those peculiarities of its administration, which naturally strike a stranger, whose sources of information are what is seen in public and read in the journals. If women had a voice, would New York be so filthy? If they had power, would there be such corruption, such squandering of the taxpayers' money? Would the tenement houses be unfit for human creatures to occupy? The administration of a state or city resembles a household; and the order, the economy, the love of neatness and honesty which belong to woman, are as indispensable in the one as in the other.

The right of women to vote was next defended on the ground that as reasonable, conscientious beings, they should be consulted respecting the laws by which they and their children are to be ruled; and on the ground that because they are compelled to pay taxes, they should have a voice in regerd to the measures which render taxation necessary.

The subject was illustrated by many suggestions and arguments which we have not had space to report, and by brilliant sailies of wit and sarcasm, which it is difficult to transfer into any language less subtle than the French. Madame Audouard concluded, amid hearty applause, by advising all women to refuse to pay taxes until the suffrage shall have been accorded to them.

GEO. FRANCIS TRAIN'S LAST NOTE FROM A BRITISH BASTILE.

EXTRACT FROM PRIVATE LETTER TO S. B. A.

Four Courts, Marshalsea, December 2d, 1868.

DEAR MISS ANTHONY: Before the full Court, five Judges sit upon me next Monday and all say I shall soon be free. If so, look out for some Rifle shooting in Phoenix Park and some Revolutionary words in England before I return. I am ashamed to go to America without our naturalized citizens. Our flag has the ensign down all over this Hemisphere! My Mission is the mission of Destiny.

You recall the Kansas Campaign. Yes, the Victory is great to you, not to me. My intuitions are so true I knew what would be the reresult of my action. The letters you send me neither annoy nor interest me. All honest reformers must run the gauntlet of envy, hate and all uncharitableness-more especially from the so-called Christians. "Crucify Him," is no new reward for virtue. All great men must expect the malice of little minds. Most of those men you say "hate me so" are not twenty-four inch heads and are soured with dyspepsia. Measure your power by the force of the abuse showered upon you. All your old friends had forsaken you. They were fair-weather friends. They left you in Kansas to die. Determined to reduce their thirty-year-old theory to practice, I wrote that eight line Epigram which went through their ranks like lightning through a gooseberry bush. I knew the load I had to carry in the Woman question, but you did not know the load you had to carry in Train! Society is too corrupt to appreciate manhood. When the poor man's horse fell and broke his leg, the crowd sympathised. "How much you asked the Frenchman. "I pity man twenty dollars." I saw that the theoretical breeching had broken in Kansas, and with voice, with pen, with time, and, what none of your old friends did, with purse. I threw myself into

With your remarkable industry and extraordinary executive ability you have astonished all by your success. You remember I begged you never to stop to defend me but to push on to victory. Now both parties are neck and neck to see who shall lead the army of in-coming

voters. Rival Editors, Orators, Politicians vie with each other for precedence. Woman already begins to creep. Soon she will walkand legislate. No sneers. No low jokes. No obscene remarks are now bandied about. The iceberg of prejudice is moving down the Gulf Stream of a wider liberty, and will melt away with the bigotry of ages. The ball is rolling down the hill. You no longer need my services. THE REVOLUTION IS a power. Would it not be more so without Train? Had you not better omit my name in 1869? Would it not bring you more subscribers, and better assist the noble cause of reform? Although the Garrisonians have so ungenerously attacked me, perhaps they will do as much as I have. If so, tell them, confidentially, the thousands I have devoted to the cause, and guarantee the haters of Train that his name shall not appear in THE Revolution after January 1st. I cannot better show my unselfishness than by asking you to forget my honest exertions for equal rights, and equal pay for women, and to shut me out of THE REVOLUTION in future, in order to bring in again "the apostates." When I come back I am afraid I shall be too busy to devote much time to the Woman Question but will do all I can.

Sincerely, G. F. T.

ST. GEORGE AND THE DRAGON.

A NEW READING OF AN OLD LEGEND.

Prepared expressly for the readers and adherents of The Revolution of the nineteenth century.

The blackness of the Nation's night had passed away and many mistook the twilight of its passing for the fullness of noon-day. The Knights worn with the fray, reposed upon their laurels, with helm unbarred, and battle-axe thrown by, or mingled their voices in the discordant clamor of tongues that sounded through the fand where Democrates, and Radicalus, in perpetual feud, illustrated the tug of war in the bloodless charge, and counter charge of Party strife. Principles were at a lower discount than were Confederate Bonds, immediately subsequent to that famous historic grouping under the celebrated apple tree in the Appomattox orchard.

La Liberte, who from her lofty pedestal had watched the lortunes of the day, hung her head in silent shame —too proud to weep, too sad to smile—her wide-spread hands inviting in stern rebuke, to—"Look on this picture,—then on this."

At her feet, heaped high enough to have appeared the nce of the horrid Aztic God of War, a becatomb of bloody victims. Yonder-rising from the mire of ages, by treading under foot the broken snackles of 4,0(0,000 slaves, as St. Augustine clomb heavenward on his sins-Africanus reared his crest, cheated by the sounding brass of a word ("Emancipation" about his brows,-No Suffrage, no right to a voice in the government, written in derision on the hem of his garment!). Near him Africana, crouching on the plain, gazing with eves whose depths were dark. ened by the sorrows, agonies, oppressions, and defilenents of 200 years of Slavery,-eyes, wide with wonder at the ringing of joy-bells that foretold no joy for her, no glad tidings,-for what to her was release from one burden, who yet must bear, she and her daughters, the heavy chains of a Serfdom that had included all womanhood since the Exodus from Eden? And far above and beyond both, bound to the impregnable rock, like Andromeda to the cliffs of the sea shore,—Americana, the King's Daughter, frirest among women, raised ber manacled bands, imploring release from the tyranny and fetters of the Dragon Oppression who had held her in a long captivity. Bright and shining was her fame, exceeding great her beauty, noble her port, her spirit unbroken er long suffering,-"every inch a queen." Many were the Blondels who, stealing to her side, sang rounde lays of love, and praise, to soothe and charm the heavy rs in their lagging flight, whispering reiterated vows of fealty, or breathing madrigals to the soft music of the mandolin; and knights of boxor and renown were not lacking to set lance in rest and charge valiantly for the rescue of the King's Daughter. Bold hearts and leal, had they. They had proved the mettle of their steel on many a false Knight disarried in combat, or unborsed in the lists fighting in the names of Africanus and Americana. Many was the field that had been fought, and lost,—while the grim Ilragon guarded his capitives in their ancient bondage; and still the King's Daughter sustained her royal courage, striving for Africanus, praying for herself, cheering on the gallant Knights who dealt such mighty blows for both.

Now, the day's battle was done! She beheld the Dragan's body-guard cut down,—his writhing tail slashed with the keen edge of their sharp blades.—Africanus, triumphantly freed from his chains,—the rejoicing victors thronged around the base, of La Liberte towering in sublime majesty, her drooping head among the stars.

She knew by the shouts of victory, the clanking of armor cast aside, the songs of wassail, the bruit of revelry and general joy, that Americana was forgotten. In vain she raised her voice in pleadings for release,—in vain she cried, vexing the dull ears of her drowsy Knights: "My chains, too, gall,—forget me not!"

Few paused to hear, --to answer careless!y: "By and bye, fair Ladye! Be silent now.—possess your soul in patience! In good time we will fight your fight! This is the Negro's hour!"

Not yet was the royal spirit crushed; she turned to her late companion, appealing to him. "At least you will not desert me! We have suffered together—borne wrong, contumely, and shame, from the Monster Oppression,—and slways I have made your cause, my cause, in the name of Justice to All! Your hands are free,—your shackles forever broken! I have worked for you in my chains; surely now, you will work for me in your liberty?"

But Africanus shook his head, repeating: "This is my hour! After the Negro—the King's Daughter." And all night long the revels and the strife of tongues went on, the Knights forgetting that their chosen watchword was," to work JUSTICE and RIGHTEOUSNESS,"—forgetting that all their Duty was not yet done; forgetting that while they feasted in triumph at having maimed the Dragon's tail, they had left their work half done, in forbearing to cut off his mischief-breeding head.

But one Knight there was who still kept vigil by his arms, whose keen giance, in the early dawn of a new day, beheld the sad scorn in the eyes of La Liberte, as she stood gazing on the work of yesterday—its battle-fields—its red harvest of slain—and marked the small results of such a spendthrift squandering of years, and blood, and treasure. So little, for so much!

Then the true flame of knightly valor kindled in St. George's breast. Afar, he heard the wail of Americana, shivering "in the cold," and shrinking in terror, as closer and closer about her, the old Dragon drew,

---- "the scaly horror of his folded tail,"

striving to crush her in his pitiless embrace, the while he strove by honeyed flatteries and deccit, to blind her to the wrong and burden of her thraldom.

Clear, then, as a bugle-blast, rang forth his cry— "Dieu, et LE DROIT!" as, clasping on casque and gorget, the good Knight charged along the plain to do battle for the oppressed, and break a lance for the honor of the King's Daughter. And great was her joy when she beheld him spurring valiantly along, waving his steel-gauntlet, and gaily shouting, "A rescue, fair Ladye' a rescue!"

Hard blows he dealt, backing away, with might and main, at the Dragon's tough old skull, meanwhile cheering the lady, not with the soft, sweet lays of courtly troubadours—not with the motto of her recreant Knights, "The Negro first—then Woman!" but with the blows of battle-axe, then and there dealt for Right, and Justice. Then, with the courtesy of Arthur's Knight, the "gentle Sir Garrain," he left the monster disabled, stunned, and bleeding from many a piteous wound, to set free the King's Daughter, when, giving her a small, keen-pointed weapon of finest steel, quoth he—"Thine was the shame—thine shall be the glory. Herewith shalt thou smite him, until, like Sisera at the feet of Jael, at thy feet he shall bow down!"

Nor was his courtesy any the less commendable because the Dragon, from the extreme toughness of his nature, was a long time in dying.

nature, was a long time in dying.

The Knight did not desert the Lady, although her cause was scornfully put aside, until Africanus's so-called freedom should be, in all respects, "equal," as well. But when she came to her own land, whither his prowess had brought her, and when at her own Castle gates she wound the gladsome blasts upon her bugle-horn, with its grand device—The Revolution—sound ing notes of joy that inspired with hope the million carts that heard,—then her courtiers, her people, her

Maidens of Honor cried out against St. George, and sought to banish him from her courts; some saying that he was subject to the rule of Democrates, others that he had run a-tilt against the Lion and the Unicorn, and yet others averring that the Knight St. George wore the Order of the Shamrock on his breast.

Then the King's Daughter rose on ber dais, and spoke in her Council Hall, with sorrow and regret upon her countenance—

"My people! this good Knight and true took up our cause when all its sworn defenders had thrown aside the lance; he lent material aid, gave us the sinews of war, and scattered largesse for our good name, when our cofters were empty; he gave to us the bugle-horn from whence the warning note, arousing the people to though', and action, went forth, through all the world!

"Answer, then, would it be generous now, to send him from our palace halls, unnoticed, forgotten? Would it be decent in us to bar to him our castle-gates? Should we not blush perforce, for our lack of royal courtesy, if we so requited the generous deeds of our good Knight, and bold defender St. George?

"Leave to Kings the doubtful fame of 'squeezing the orange and throwing it away.' Let it be said, Republics may be ungrateful—Americana NEVER!"

ISABELLA GRANT MEREDITH.

POPULARITY.

Editors of the Revolution :

It is hard to admit (and we will not admit it for ourselves, each and every one of us), but the human race in general is like a flock of sheep: chassezing, percetting, racing after a few leaders, over fences, into ditches, anywhere, any place, provided there is a prospect of reaching the goal of popularity.

Of course there is always an independent few, stray lights, who live ahead of the times; jeered at, and persecuted. But if they live long enough, in the revolution and change of affairs, sooner or later, people are sure to come to their standpoint; and the abused few, bewildered, scratch open their eyes in surprise, to find themselves at last in the fashion, and now leaders themselves.

But the masses—are dressing caps the fashion? Dressing caps it shall be, hot or cold! Scuttles? Away go the dressing caps, and we are elevated, as if by the ears, into the air. Wasp waists? crash go the ribs. "Il faut souffrir, pour etre belle." Thick and substantial boots? How very senible! Paper boots? It can't be helped! Ignoraut and innocent lambs of femininity! What delightful fools and ninnies we are! Don't let us say our soul is our own for the world!

Delicate, suffering and weakly woman! How pale and listless we are, and our cough is no better.

Rosy cheeks, laughing eyes, interesting conversation, free circulation of ideas! What a rattling of dry bones, what a rush for dusty library books! "Le roi est mort, vive le roi."

Well! thank Mr. Tempus; a oright, sunshiny, healthy era bas dawned upon us. It has been some time coming, but here it is—in dazzling and resplendent colors in Washington; in gorgeous hues at Boston; in mellow but bursting floods of light in New York; in glimmering but flashing rays in the West, and at sunrise in the land of the virtuous Queen.

It is not called Woman's Rights—but perhaps if you please by any other name it will answer as well. At any rate, how very charming and interesting it will be to vote! The women of the elite, as well as of the literati, are striving to head the lists in petitions for Congress. And the lords of creation, startled, are dangling suspended in mid air, reasoning this wise: "The creatures have taken a new freak! that is plain to be seen. They call it injustice; to be sure I

would prefer to wield the rod of power all myself-but, I wouldn't be surprised if there were a little injustice in the matter, after all. That won't do to admit though, too rashly. But when the creatures will they will, that I must admit. Perhaps some of these days they might get the ballot. Whew! I didn't think a few short years ago the niggers would have it. They all havn't it now, but in spite of everything, as far as I can see, they will all soon vote to the last Sambo in South America. And what are niggers to intelligent women! I may want to be President some of these days; and it would be exactly like the perverse creatures to go against me, to a woman, to pay me for my want of sympathy. And, by Jove! look at the way the eminent lords of the country are aiding the creatures! They think, I suppose, it adds magnanimity to their character. I really believe the thing is getting popular. The creatures are actually before Congress. They may not succeed during the first of the session-but then. there is the last of the session-and then, next year, there is another session. I see, I see! I am convinced, and always have been, that woman should have voted long ago."

ADELE SUMMERS.

WASHINGTON LETTER.

WASHINGTON, Jan. 4, 1868.

DEAR MRS. STANTON: The coming Convention, 19th and 20th of January, to be held at the Capitol, is confidently expected to be one of great interest and initiative importance—an opportunity the true men and women of the country cannot afford to lose.

The small meeting organized by our Association one year ago is now second to none in the city in point of cardinal merit—discussing, as it does, ethics, government and the individual.

In the beginning we based our agitation upon Suffrage as a fundamental right; in all governments where the individual surrenders a portion of his natural rights, for certain others that government may confer, every other one fails to recompense for that surrender, while suffrage is withheld.

In our free discussions on this subject, this point has not been met by one objection-but they have exhausted their arguments on the dangers that might follow, if woman were to exercise the elective franchise. Even our generous friend, Horace Greeley, brought no word of proof against the doctrine of the "Fathers," that taxation and representation are inseparable, and fundamental-but with the consent of his manhood, and from the logic of books, brought addititional apprehensions of the consequences of such an event. The leading dangers from his standpoint, and that of others of far less research (who have entered into debate in our meetings discern the tendency of the sublime and the ridiculous, and it is believed that a little more light and courage would bring friends, learned and unlearned, to the step between, on which we assume to stand.

The time has now come for earnest, intelligent action. Men and women who come are invited to defend the right, and share the responsibility of consequences. Without doubt, on a question so new, and without precedent, we may make some mistakes, but let the intelligible, conscientious convictions be uttered and firmly adhered to, and step by step we shall triumph.

Congress has led the way for this Convention

by all its legislation in favor of Negro Suffrage, and more especially by the late introduction of bitls proposing the experiment of Woman Suffrage in the District, and a constitutional amendment to enfranchise all American citizens, also a bill has been reported in the House, to equalize the pay between men and women, for the same kind and equal amount of labor. All these questions are gravely launched in Congress and demand our prompt attention and support, without which, if they fail, it is our fault.

But this is not all the programme. We should not only settle the great question of Woman's right to vote in this government, but show, not only that there is no danger that enfranchisement will cause home duties to be neglected and political liberty abused, but on the contrary, that the latter is sought, because it will strengthen, purify, and make the former more sacred, extending benefits untold through every department of society, church and state. That by the enfranchisement of all our citizens we combine force, hitherto repellant, and harmonize the discordant spirit to the melody of the age in which we live.

None should stay away for want of time to prepare for an effort. Come with the inspirations of an individual soul, and show that you are in earnest to be yourself. To do whatever "the hand findeth" and your genius and capacity warrants you to undertake, that interferes with no other persons rights. Come prepared to deny the longer rule of a privileged class, and to show, from the condition of things in this District if not from your own states, that suffrage granted to women, intemperance, licentiousness and official corruption reduced to a science, as it has been here, can never undo itself.

Speakers from among the members, and the best minds, distinguished for services rendered for freedom, are expected, among whom, are Mrs. Elizabeth Cady Stanton, Susan B. Anthony, Lucretia Moti and others.

J. S. G.

THE PULPIT ON WOMAN SUFFRAGE.

At the late Suffrage Convention in Providence, R. I., Rev. Mr. Malcolm, Independent Baptist minister of Newport, spoke as follows:

Every age wrests from the domain of darkness and despotism some glad tropby and places it by the side of liberty and justice. What is the lesson of to-day? It is that woman must be and shall be emancipated from those unjust laws that before have fettered her. We all of us are quite conscious of the truth that no reform has ever yet been accomplished except by the expenditure of much toil and much courage. The movement symbolized here to-day is the inevitable logic of history. It is written in the book of Divine decrees that this glorious arch forward in the history of the human family is now to be added to all the other conquests that have tor liberty, justice and right in the times gone by. The two battle cries of our fathers in the Revolution were: "All men were created equal," and "No taxation without representation." Notice, however, the gross inconsistency between their professand their practice. In the first they did not include black men, and in the second they did not include women. Woman is taxed for everything, and yet there is no representation. The right of representation ex sitself through the ballot. I have given thought to this inbject years and years before I ever dreamed that it would become a practical and living question. You tell me that women do not want to vote; that they are too good to vote; that they ought not to be " mixed up with But I tell you that when the day comes that women enjoy the right of suffrage, politics will be a great deal better than they are now. Instead of woman being de-graded by it she will lift up and ennoble the whole scheme When it comes to pass that wome out of our cities these accurse of political life it we will shops. Do

grant a license for the sale of intoxicating drinks when her own first born son is in danger of utter ruin by it? Profligacy, as well as drunkenness, shall be, if possible, entirely exterminated. I feel it to be a very high and holy privilege in this place to write my signature and stamp my seal as far as any worthy act of mine can upon this whole movement; and I hail the day as being one of the sure tokens in this, our generation indicative that the whole human family is step by step climbing up to the heights of justice, brotherhood and righteousness into which we shall come at last.

Rev. Mrs. Hanaford gave the following address on the same subject at the recent Convention in Concord. N. H.:

She said-I am glad to be here and to say my word, even though it be a little word, in behalf of Woman Suffrage. Though I feel most sensibly, I had almost said, painfully, that I am but a Ruth beside those who have been sowers as well as reapers, yet, even if I am only a gleaner, I am glad to be here and to say that I heartily endorse the sentiments which have been uted during the last quarter of a century by the faithful friends of the woman's cause. In the dear old Baptist church of my island home-Nantucket-we or had a faithful deacon who was accustomed, in nearly every address which he made in our conference ing, to say that he most "religiously." believed this or that. So to-night I must declare that I not only believe in the right of woman, equally with man, to the ballot, but I most "religiously" believe this: I cannot, being too democratic and too republican, believe in the "di-vine right of kings;" but I do believe in the "divine of each human soul to labor in its best possible way, and in every possible way, for the good of humanity and the consequent glory of God. And it is, en, as a Christian and as a Christian minister that I advocate this reform. I am free to confess, as others here may have contessed, that I do not believe in woan's rights; nor do I believe in man's rights. lieve in human rights. And it is as a human being, a child of the Great Father, an heir of the universe, that I claim my place at the ballot box and wherever God may give me power to work in His cause. I have no disposition to sneer at men, for I have too many warm, true, Loble friends among the other sex-mer who have kept t e diadem of their virtue, without a en who are worthy to be called the sons of God. Mrs. Liver nore wrote the other day : "I have no quarrel with men lut I won't be pushed to the wall by the best of them." She is right. But the fact is, the best men do not wish to push us to the wall. The est men, inside and outside of all the churches, are willing to have women aid in every way the march of civilization, the triumph of reform, the reign of intelli gence. Christians pray that all possible means should be used for the spread of the Gospel; we, who desire the ballot for woman, are only asking that she may be permitted to labor side by side with her brother man nd thus be fully what God meant she should be-a helpmeet for man. You have beard and will hear from those who are far more competent than I to present arguments most convincing to every candid mind concern ing the right of women to vote. I simply appeal to those before me who are Christians that they give their heart and hand to this reform. I believe that if women have the ballot they will then have more power to do good in the world. It is a well-known fact that the larger part of the membership of the Christian Church in all its branches is teminine. There are more women than men who are enrolled among the followers of the Lord Jesus Christ. All these women would, of course, if permited to cast their votes, especially on questions of moral reform, cast them on the side righteousness and truth. I can see in their doing this vast influence for good in our land. Yet some of these very women, we are told, do not want to vote. Well, I understand their position. I was once among their number. When that noble pioneer in the cause of Woman's Suffrage, a woman whose name I can now speak with reverence as well as love-when Lucy Stone first began to speak upon Woman's Rights I was or ose who did not appreciate her labors nor sym pathize with her work; but as the years have rolled on and I have had more of that life experience which brings wisdom as well as gray bairs, and have, as I humbly trust, drank more deeply into the spirit of my Lord and Master, I have come to understand her noble self-sacrifice and untiring efforts, to thank her for them with all my heart and to ask for some humble place pong her followers and fellow-workers—for woman and thus for man, for humanity and thus for God. With me and with many other women in our land this favor ward the cause of Woman Suffrage, of equal rights, has

been a thing of growth, like advancement in any moral cause. This is not because it was not just as right years ago for women to vote as it is now, but because individuals and society generally have to grow. As Lucy Larcom says:

> "Step by step our feet must go Up the holy mountain; Drop by drop within us flow, Life's immortal fountain."

Hence these meetings are held so as to awaken nev ourage in hearts that are already consecrated to the work of spreading the Gospel of humanity, and also so as to sow the good seed that shall bring truit. Coming years wil show that this meeting, like that little meeting held in that upper room in far off Palestine, shall not have been held in vain. A reform is advocated here which Christians of all sects can engage, as they can in the temperance and kindred reforms. And I am con vinced that they who really desire to do the will of God will, if they seek to know the truth, come to the conclusion that it is their duty to engage in this reform. are told sometimes that women will forsake their home duties and become unwomanly if they go to the polls and Will it take any longer to go and depothan it does to attend a prayer meeting? Some say they should not go to the polls because they would have we their children at bome. Neither should they go to the prayer meeting and forsake home duties. But as they can go to these meetings and not forsake those home duties, so can they attend to their duties as citizens at the polls and not leave any of their sacred duties of home unperformed. A few evenings ago a brother of Margaret Fuller lectured in my church, in reference to his sister, and, at his request, I followed with a few remarks concerning that representative woman of America. the grandest woman of the nineteenth century. In the rse of those remarks I referred to the womanliness of Margaret, which was none the less for her "strongmindedness," and quoted a paragraph from her "Memoirs," which had been transcribed for me by a dear friend, and one whom I hope you will be able

You remember that Margaret Fuller was shipwrecked on our coast when returning from Italy with her hus band and child. This passage describes one scene of that shipwreck hour: "It was in the gray dusk and amid the awful tumult that the companions in mistortune met. The side of the cabin to the leeward had already settled under water, and furniture, trunks fragments of the skylight were floating to and fro, while the inclined position of the ship made it difficult to stand, and every sea, as it broke over the bulwarks, splashed in through the open roof. The windward abin walls, however, still yielded partial shelter, and against it, seated side by side, half leaning backwards, with feet braced upon the long table, they awaited what next should come. At first, Nino (Margaret's little boy), alarmed at the uproar, the darkness and the rushing water, while shivering with the wet, cried passionately (just as your child or minee at that age might have done) ; but soon his mother, wrapping him in such garments as were at hand, and folding him to her bosom, sang him to sleep." The lady who copied the above added : Such was the testimony of the survivors. I never read it without tears in my heart, sometimes in my eyes. little incident is a proof that strength of brain does not ender a woman less womanly, nor does it decrease the motherly nature in woman. It melts the sneer of strong-minded as applied to our sex. If men knew us as we know each other, they would not fear that by developing the whole woman we enfeeble any part of our nature. A weak-minded woman could not have shown that freedom from selfishness which Margaret manifested when the queation was life or death, not, what will the world say? The whole account of the wre collected by Rev. W. H. Channing, from the lips of the survivors, shows that her more than manly brain was nected with a more than womanly heart. The giving up of her life-preserver to the sailor, her steady refusal to be parted from her husband and child, even th encouraged by the sailors that she might thereby be saved, and her resolve to die with them if they could not be saved, show a heroism which should forever silence the sneers against learned women as mothers. And yet even ach a woman could not vote if she were here to-day. My sisters, this is no question of choice. It is your duty to seek the opportunity of voting, so that thus you can help on the cause of God in the earth, by expressing yourselves at the ballot-box as in favor of all moral re-forms and there, wieldding a power that shall help to sub forms and there, were units a potential of the distribution of the Lord hath spoken it "—when "the kingdoms of this world shall become the kingdoms of the Lord shall become the kingdoms of the lord the line of the lord the our Lord and ot his Christ." It is said that if wo

they will want offices. Well, if the voters don't want women officers they can vote against them. The major-ity can sail rule. And if the majority of voters are en what more proper than that some of the officers should be women? In the town where I reside Reading, Mass.) the men, last March, voted in three women among the members of the school committee. All of these women were amply qualified, but two of them soon after resigned for reasons of a personal nature, preoccupation, etc. The third is now secre ary of the She is a woman of superior education, talents, refinement and culture-a Boston born woman, trained in the excellent schools of her native city. She can read in various languages as fluently as you or I can read English. Day atter day she has been at my home (where we were studying the Scriptures together) and we would compare passages in all those six or seven differ-ent languages or translations, which she could read with such case. Ought not such a woman be deemed an acquisition to a school board? And ought not such women vote and fill offices? It is sometimes said that women lose their dignity of manner if they engage in public duties. Not so. Among the Quakers, where women take part in the business meetings and also preach, there is no want of decorum, and more truly womanly women cannot be found.

We are sometimes told that the Scriptures are opposed to this Woman's Suffrage movement. Not so. Our brother in speaking this afternoon claimed our Saviour as a woman's rights man. Thus do I claim St. Paul as a woman's rights man, and I am thankful for every word which St. Paul ever wrote about women. And all I ask of Christians is, that they act in the spirit of Paul's words—"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, but we are all one in Christ Jesus," one to work for each other, one to labor for humanity and for God.

WOMEN AND CHILDREN.

We have not seen Mr. Alcott's Tablets, we do not need to, to judge of the merits of the work, for we have long known the author. But to introduce him to readers who have not shared our good fortune in that respect, we give below something he says in his recent work on Woman and on Children:

Pythagoras said that only good things were to be predicted of women, since they were the mothers of ornaments, of conversation and of confidence, and that he who invented names, perceiving that women were adapted to piety and friendship, gave to each of their ages the name of some deity-to a maiden, Core, or Proserpine, to a bride, Nymphe, to a mother, Mater, t a trandmother, according to the Dorian dialect, Maia. And in accordance with the like persuasion the oracles were always unfolded into light by women. Tacitus tel's us that the northern nations also held women in bigh esteem, "believing ladies had something divine about them." And this faith hath descended to men of the Saxon name, the best regarding ber as endowed with magical properties, the type of the highest culture the advanced nations have attained. Endowed with magnetic gitts; by necessity of sex, a realist and diviner, she lives nearest the cardinal facts of existence, instinct w th the mysteries of love and fate; a romance ever attaching itself to her name and destiny. Entering the school of sensibility with life, she seizes personal qualities by a subtlety of logic overleaping all deductions the slower reason; her divinations touching the quick of things as if herself were personally part of the chem. istry of life itself. We cannot conceive her as distinct, distant, unrelated, she seems so personal, concrete, so near; yet can never come quite up to her discernme nor gainsay their delicacy and truthfulness. Then constancy, fidelity, fortitude, kindness, gratitude, grace, courtesy, discretion, taste, conversation, the adornments of life, were bare names without the splendor of illustration of which the history of the sex affords so many brilliant examples. It seems as if in moulding his world the Creator reserved his choicest work till the last, and consummated his art in her endowments. Shall our sex confess to some slight in not having been mingled more freely of her essence, that so we too might have had access to the crypts into which she is privileged by birthright to enter? Hers is the way of persuasion, of service, forbearance :

"If thou dost anything confer that's sweet, In me a graieful relieb it shall meet, But if thy bounties thou dost take away, The ast repining word I will not say." As there was only solitude till she brought company, conversation, civility, so stooping still to conquer, she is fast gaining ascendancy over passions and prejudices that have beld her subservient and their victim. Can we doubt the better rule will be furthered indefinitely by a parinership in power thus intimate and acknowledged by states? What ideal republics have fabled, ours is to Nor need we fear the boldest experiments which the moral sense of the best women conceive and advocate. Certainly liberty is in danger of running into nan is excluded from exercising politilicense while we cal as well as social restraint upon its excesses. Nor is the state planted securely till she possess equal privivileges with man of forming its laws and taking a becoming part in their administration. No jury of men. honorable or wise, are equal to pronounce upon questions relating to woman; questions involving considerations that concern the whole structure, not only of society, but of humanity itself.

CHILDREN.

Our notion of the perfect society embraces the family as its centre and ornament. Nor is there a paradise planted till the children appear in the foreground to animate and complete the picture. Without these, the world were a solitude, houses desolate, hearts homeless; there was neither perspectives, nor prospects; ourselves were not ourselves, nor were there a future for us;

"In their good gifts we hopeful see The fairer selves we fain would be." Socrates comprised all objects of his search in

> "Whate'er of good or ill can man befall In his own house."

rightly conceiving this to be the seminary of the virtues and foundation of stales. There it stands, the ornament of the landscape, and for the human hospitalities; we cannot render it too attractive. Let it be the home of beauty, the haunt of affection, of ideas. Let its chambers open eastward, admitting the sunshine for our own and children's sake. Do they not covet the clear sky, delighting in the blue they left so lately, nay cannot wholly leave in coming into nature, whereof they are ever asking news? These gay enthusiasis must run eagerly, and never have enough of it. How soon the clouds clear away from their faces! How sufficient they are to the day, and the joy it brings them! Their poise and plenitude rebuke us.

ANOTHER WORD ON RAG-PICKERS.

THE following communication from Garafalia Clifton, the substance of which was read at the last meeting of the Working Woman's Association, we hope will meet with attention and substantial response of our readers who have it in their power to assist in the good work she is engaged in. Mrs. Clifton is acting as an independent missionary among the most wretchedly benighted and needy portion of our community, and is also engaged, we believe, as an unsalaried teacher in the schools established for their instruction. Communications relating to means to be used in her work, or packages containing clothing for the children she is gathering into schools may be directed, to Garafalia Clifton, 308 West Fourteenth st., New York city.

Mrs. Clifton says: Among the rag-pickers there is much squalor and misery. They live mostly in wretched tenements amid vermin and filth; but low and debased as they are, they rank among the producers, and as such are on the list of self-supporting citizens, and are entitled to a certain degree of respect and consideration. To be sure, they are on the lowest round of the ladder, but once on it, there is hope and chance for mounting it. They vary in caste as much as do the higher classes, and are as rigid in their social distinctions. The lowest, just one step above the street beggars who form the substrata of human degradation in our midst, is typified by a woman rag-picker whom I met in Sixth Avenue. She was engaged in her work in the manner known as "gutter sniping," grubbing in the dirt at the side of the street, for bits of paper or rags. I asked her where she

lived. She replied, Nowhere. Have you no home? Not any. Where do you sleep? Anywhere I can. Sometimes in a shed or under a waggon, and sometimes somebody takes me in. Where do you get your food? Sometimes I sells rags enough, and when I don't, I beg. The other extreme is found in those who buy rags, bones, old iron, glass, etc., of these underlings and from housekeepers-these are the Boffin's of the profession. The evils of that social fallacy which supposes man to be the provider, and thus renders it not only needless but unmeet that the wife should labor out of the house, extend to this class as well as to those above it. It is a fact that cannot be ignored, that social law affects all classes alike, it not in the same degree. Whatever tends to raise or degrade the middle classes tends likewise to elevate or debase the higher and lower. Fifth Avenue and the Five Points rise and fall with Bleeker, Amity and Fourth streets. In my visits I found a family of eight persons livin a room 7x9-husband, wife and six children. The children were in rags almost to nakedness, the mother had but one garment in the world, the gown she had on. Her husband, a ragman, made on an average a dollar a day. The elder children begged. The destitution of the family was so manifest that I asked the woman, who, though squalid, was strong and healthy locking, if she would not like to get work to do, such as washing or house cleaning. The peculiar assumption of dignity with which she drew herself up as she answered me, "Indade, mem. Misther Donohue is a dacent mao, and supports his family, and 'ud be ashamed to have his wife come to the fore to work," was irresistibly ludicrous. Madam, the doll in Fifth avenue, whose husband works like a slave in the Counting room, speculates in stocks or perhaps defrauds a railway company that she may be a doll,-the wife of the clerk or mechanic who toil and delve, and perhaps at last are driven to swindling, dice and the devil, that she may emulate the example of the doll who is her pattern, and their sister, the wife of the ragpicker, are all victims of the same ruinous so-

The life of the rag-pickers is bad enough, but before these are the masses who have no means of getting a livelihood but by begging or thett. The ignorance, destitution and misery one meets among these people is appalling, it beggars description. Imagine from ten to twenty persons, composing from two to four or five families, occupying the same room, herding together like brutes, without regard to color, age or sex; no fire, and often no light-depending for warmth on the quantity of straw and rags they can collect, and for food on the crumbs they can beg or steal, and you will only have before your mind a picture of the sad reality you may behold if you will only come and look at it. Degraded as these people are, they are almost always respectful and willing to listen to what I have to say. Frequently they are not only willing but glad to allow their children to attend school, and would send them if they had clothing. I have been enabled by the assistance of kind friends to clothe some of them, and get them into the Sixteenth Ward Industrial School-but there remains much to be done. Will not some be found to help us? The clothing can hardly be so worn that it cannot be made over for these poor beings. No matter how patched or unfit for use it seems to you, it may still be made over into comfemble garments for these naked ones,

The Revolution.

ELIZABETH CADY STANTON, Editors.

SUSAN B. ANTHONY, Proprietor.

NEW YORK, JANUARY 7, 1869.

THE NEW YEAR.

With this number we begin our New Year. The old one with its sins of omission and commission is sealed forever, and with its memories even, we have naught to do, as no will or wish of ours can recall its sunshine; or banish its shadows.

In the higher light that ever dawns upon the path of those who bravely say their best thoughts, do their best deeds, unmindful of the world's smiles or frowns, alike, there is no strength to spend in vain regrets, that their earnest words and acts had not been better said and done, for progress is their law, upward and onward their path; their work ever before them.

As the snake sheds its old skin in the new growth, and goes on rejoicing through green meadows and flowery paths, so we bid the old year farewell, garnering up the riches and wisdom that come from experience and suffering, and leaving what is worthless with the dead past.

It is thus we ask our readers at the beginning of another year to accept The Revolution remembering only the great truths that have glowed through all its pages, and forgetting its blemishes and blunders if such there be. In this way we can pleasantly journey on together through another year. We telling the people what we think on all the live questions of the day, and they, in turn, endorsing or criticising what we say; for, in our columns, we publish alike the praise and blame bestowed upon us, feeling sure (though some think we have taken the wrong train) that we are on the right track.

However much the few are disposed to find fault with us, all admit that The Revolution has struck brave blows, for the enfranchisement of woman, for the dignity of labor, and a more equitable financial system.

Our finance department, edited by a most cultivated and clear sighted woman, is unsurpassed by any journal in the nation. As she will continue her labors for another year, we hope the women who have never thought much of finance (except to spend all the money they could get and mourn that it did not grow on the trees) will now begin to give that department of our paper a careful and thoughtful reading.

Every one who has faithfully read our "Finance" during the year must feel that the unequal distribution of "money is the root of all evil." The remedy for this has been clearly set forth in our pages again and again.

Mrs. Miller, the daughter of Gerrit Smith, who has given us so many admirable translations of the French and German letters sent us, and of articles on women from foreign journals, will also remain at her post.

She will moreover from time to time give reports of abuses that come under her eye in New York life, as she is one of a committee appointed by the Working Woman's Association to visit our jails, prisons, station-houses and charitable institutions.

In England, too, we have an able correspondent, where first letter has already appeared in our columns, and one of the leaders of the woman's suffrage movement there will also occasionally contribute. Under the head of "What the people say," the reader will learn the progress of our cause in every part of the country.

Parker Pillsbury, our editorial associate, will continue, from his watch-tower, to keep a sharp look-out on politicians at Washington and recreant reformers, in whatever devious paths they may hide themselves. We shall hear the sound of his well-tried New Hampshire rifle, a terror to evil doers, echoing through the land in the future as in the past.

The Proprietor, Susan B. Anthony will keep the wheels of the whole machinery in good working order, so that The Revolution may still live, breathe, and have a being.

As heretofore, it will be neatly cut and stitched, with good type and clear paper, and thanks to our publisher, Robert J. Johnston, one of the best printed papers in the land. And, as for us, we shall still devote our efforts to securing the ballot for our own sex, as one of the links in the chain of progress, by which woman is to be elevated and held sacred by man.

When we made this demand twenty years ago, in the first Woman's Rights Convention ever held (at Senaca Falls, N. Y.), the nation laughed from Maine to California, friends in the convention feared we would "injure the cause" by such an unheard of claim, and our good sire travelled a hundred and fifty miles to see whether our mind had lost its balance. To-day the British Parliament and the Congress of the United States are calmly debating "Woman's Suffrage"!! Thus the world moves!!

We wish our readers one and all a Happy New Year, and while we pledge to do all in our power to make The Revolution a source of pleasure to them, we trust by sending us long lists of subscribers they will make it a source of profit to us.

HONS. JULIAN, WILSON, POMEROY.

As several bills to secure Woman Suffrage in the District and the Territories have been already presented in both Houses of Congress, it is proper that the wise, thoughtful, educated women of this nation should generally express their opinions on this important question. As there are now a dozen or more weekly papers edited by women in this country, it would be well if they, one and all, would seriously consider the advantages of suffrage, and tell their representatives at Washington their wishes in the matter. Now is the time to speak and encourage those who have undertaken to champion our cause.

For our part, while we are truly thankful to Mr. Wilson for the bill he has presented, we ask him to go with Messrs. Julian and Pomeroy one step further and submit an amendment of the constitution forbidding the state legislatures to deny the right of suffrage to any of their citizens because of sex or color.

This fundamental principle of our government—the equality of all citizens—should be incorporated in the Federal constitution, there to remain forever. To leave this question to partial acts of Congress and the states, is to defer indefinitely its settlement; for what is done by this Congress may be repealed by the next; and politics in the several states differ so widely that no harmonious action on any question can be secured except as a strict party measure.

This fundamental principle of a republic—equal rights to all—should be recognized at once, that Grant may have a fair and honest start, and the problem of reconstruction be speedily and easily solved.

To end this protracted and excifing debate on suffrage, declaring it the malienable right of every citizen who is amenable to law, who pays taxes and the penalty of crime, is the best measure for peace that the dominant party can give this nation.

And they now have the opportunity to do it, which will never come to them again, for the party is so large and has been so long in power, that in the nature of things it must soon fall to pieces, especially as it has no live question with which to rouse the enthusiasm of the people.

Woman's Suffrage in 1872, would be as grand a card for the republican party as Gen. Grant was in the last election. It is said the republicans made Gen. Grant President not because they thought him the most desirable man in the nation for that office, but because they feared the democrats would take him if they did not. We would suggest that there may be some danger of the democrats taking Woman's Suffrage if republicans do not. The New York World to-day reports all our conventions in full, publishes more articles on the woman question in one week than all the republican journals put together do in a month. In the next Congress the democrats will gain thirty-four members, so this may be the last chance the radicals will have to do justice to woman. Again, the dominant party is bound to secure "Manhood Suffrage" in the north and by constitutional amendment, too, in order to be consistent with its action in the south; and it will be no enviable record for the Fortieth Congress that in the darkest days of the republic it placed our free institutions in the care and keeping of ignorance, poverty and vice, in the hands of the most degraded classes of manhood, and ignored the women of the nation: all the elevating and purifying influences of the most virtuous, humane, and educated class of citizens in the country. If serfdom, peasantry and slavery have shattered kingdoms to pieces, deluged seas with blood. scattered republics like dust to the four winds of Heaven, and rent our own Union asunder. what kind of a government, think you, American Senators, you can build, with the mothers of the race crouching at your feet, while iron heeled peasants, serfs, and slaves, exalted by your will, tread the inalienable rights of woman into the

UNIVERSAL SUFFRAGE

THE Missouri Union Appeal defines Universal Suffrage as it should be. After deprecating the use of the terms as applied to males, black and white, it adds thus:

The women of America are called upon by the exigencies of the times to come from the retirement of the household at political elections, and use their mighty influence for good. Men complain of election frauds, electioneering tricks, and the prostitution of the ballotbox. The fact is, the mass of the voting population needs the addition of a purer element.

The least that Universal Suffrage can mean is, that every person of the age of twenty-one years, born in the United States, or a naturalized citizen thereof, and not convicted of any felony, shall vote. It will be impossible to keep alive for many years the memories of the late war to such an extent as to permanently disfranchise the people who aided and sympathized with the rebellion. Sooner or later, they must vote. Public sentiment changes, the issues before us change, and time obliterates old party lines. Political parties are continually making new combinations. Now that the Radical party is in power, how much better it will be to do this thing with good

grace, than to wait till some new question combines a party strong enough to force it. We are in favor of the enfranchisement of all, without regard to color or sex.

SENSIBLE, VERY.

THE Kansas Chief, whose editor subscribes himself Sol. Miller, heads his leader, a week or two since, "We Meant It," and then expounded on this wise : "We spoke what we meant, when we said, recently, that, for the sake of the women, we wanted to see female suffrage postponed until the present female agitators had passed off the stage." A most unwise reason, we must assure the Chief, if the measure be wise and just. That is precisely what used to be urzed against the abolition of slavery. "The present agitators," to wit, Garrison, Abby Kelley, Wendell Phillips, heretical quakers and the like, these were the rock of offence to the Solomons of the church and the Chiefs of the state when anti-slavery was a good deal older than "THE REVOLUTION" is now. For "THE REVOLUTION" is what the Chief is after, with tomahawk and scalping knife, as will be presently seen. Even Henry Ward Beecher was willing to prolong slavery twenty-five years, and then have it abolished by the church, rather than that "the present agitators" should remove it, even at that very bour. But Mr. Beecher became a man afterwards, and put away such childish things.

But to our Chief again. He says:

This class of women conduct "THE REVOLUTION," and control the organization known as "Sorosis." We clip the following item from exchanges, showing the sentiments and tendency of this element:

"The progress of "THE REVOLUTION" in a doubtful decency of expression and a worse immorality of opinion is rapid."

It is but a short time since "THE REVOLUTION" started the question whether women had not the same right to keep paramours that men had to keep mistresses? Their plan to purify society, is for women to plunge into vice and licentiousness as deeply as the men. Were we not right in desiring to wait for a different class of leaders among the women, before conferring the right of suffrage upon the sex?

Well, we must say again, you were not right. You were not as right as the scribes and Pharisees were in denouncing one purer, better, greater than they were, because "he received sinners and ate with them." But say, O Chief, what fault have you to find with the question, "whether women have not the same right to keep paramours that men have to keep mistresses?" You seem to shudder almost, at the bare question. But what is the answer? There certainly is reason in your fear only on the ground that men have the right to wallow in that form of prostitution, and that women bave not that right. Is that really one article of your faith? If so, your home should be a wigwam, your wardrobe a blanket and buskins, and your weapons, bows, arrows and a scalping knife. Certainly civilization recognizes no such Chiefs as that.

"The Revolution" answers the question inhesitatingly; women have the same right to violate, not only the seventh commandment by keeping paramours, that men have by keeping mistresses, but the eighth also by stealing, the sixth by murdering, or the ninth by lying. Does the Chief think otherwise? If so, will he tell us and the world where men procured the right to violate any divine law which women are bound to observe?

CROWDED OUT AGAIN.—Woman as Inventor, and other interesting matter.

PRISONS AND PUNISHMENTS.

As there seems to be a new interest awakened in the treatment of criminals, we hope to see a simulantaneous movement in every state during the present sitting of the Legislatures towards a more enlightened policy, pointing to reformation rather than revenge. The case of Hester Vaughan should teach every woman that she has an interest in our courts, jails and prisons; in the making and administration of law.

The male element is justice and force, the female is mercy and love, and we can never have humane laws until both are represented in the government. The family is but the state in miniature, and we all know how unfit men are to govern there; impatient with children and servants; harsh and unrelenting towards the vice, weakness or disobedience of their dependence; and summary in their punishments of whatever runs counter to their opinious.

We all know fathers who have refused to speak even to their young and lovely daughters, because they had married without their consent, who have driven their drunken sons from home forbidding them ever to show their faces there

When was a mother's love thus at fault? Disobedient or otherwise, her daughter is her child still; and she will meet fierce looks and frowns, and curses too, to share her comforts with the one she loves.

Drunk or sober, her son must-find rest under the roof that shelters her, and when thrust from one door, she brings him in at the other; warms his cold feet, bathes his burning brow, heeds his repenting prayer, strengthens his feeble resolution, and forgives him though he have sinned seventy times seven. It is this undying faith of women in human nature, this love for the weak and forsaken who most need it, that we would fain see represented in our criminal legislation. The day is dawning in which our creeds and codes are to be essentially modified by this diviner element destined to work a radical reconstruction in society.

Do the mother's of this nation need any new proof that they have duties in our jails and prisons, let them read the daily journals of the last few weeks, wherein column after column are spread out the sickening details of the barbarisms inflicted on the prisoners in the state of Delaware. But none of us need go from home to learn our duty. Look at all our county jails and state prisons. Our whole system is infamous, based on the false idea that everything must be done for the protection of what is called society, and nothing for the criminal. The pillory, the whipping-post, the gallows are relies of barbarism, fit only for the dark ages, but an unvaried, speechless solitude for months and years, that makes idiots and lunatics of one-half of its victims, is a refinement of cruelty unpardonable in a government that claims to be a Christian republic.

We ask every elergyman in New York city to visit the Tombs and tell his congregation of the Pharoahs of our own day and the miseries of God's children, naked, hungry, thirsty, sick and in prison there. What an asylum for moral patients is that damp, dark, dirty and dreary abode. Innocent men and women caged there, like wild beasts waiting for justice that never comes to those who have no money to buy it. Taste the disgusting mess called food that is doled out to them; look at their hard beds, where they might find rest if not tormented with mice and vermin; breathe the

pestilential air in which they live. Scan the faces of their keepers, and remember that no human being was ever yet trusted with !rresponsible power without abusing it.

And here are men and women against whom no crime has been, or will be, proved. A rich man can get bail, if arrested for crime, and go at large until the day of his trial, but not so with the poor man; he is seized, imprisoned, and his family left to the tender mercies of the world. Does the state support them and pay him for his lost time? Would it not be a great improvement in our present system, if those not able to get bail could be tried at once? Such a court should be established in every large city, that the poor, on mere suspicion, need not be stripped of all means of support for weeks and months together.

Alas! what wrongs are perpetrated within these prison walls; and yet what a multitude of loving souls sweep daily by, without one thought of that ever-swelling tide of human woe, or one prayer that Infinite wisdom would end such misery.

The Working Women's Association of New York city have appointed a committee to visit the Tombs and report what they see. The result of their observations we hope to give our readers soon. Let this example be followed all over the country.

E. C. S.

GEORGE FRANCIS TRAIN.

We failed to mention in our last week's paper, Mr. Train's arrival home. He left almost immediately for the west. The reception given to him by the Citizens of Omaha, Dec. 29th, evinces the warm appreciation this generous advocate of liberty has awakened in the hearts of the public.

The Omaha Evening Times says :

An immense gathering, in carriages and on foot, awaited the arrival of Mr. Train on the eastern bank of the river. As soon as he was discovered, the welkin rang with the cordial cheers of the assembled multitude. Then followed the ride across to Omaha, the crowd forming in regular procession.

But the great throng that blocked the avenue fronting the hotel was not to be put off without a further hearing, and the cry of "Train" was sounded again and again, until the heavens rang with the echo to greet this dauntless champion of American rights, this fearless expounder of republican principles.

In response to such a call, Mr. Train finally made his appearance on the front balcony of the hotel. After the enthusiasm consequent upon his reappearance had measurably subsided, Col. Thomas Mulcahy delivered a fervent and carnest address of welcome, to which Mr. Train responded in his happiest vein, ulthough excessive exertion compelled him to shorten his remarks.

Euglish dungeons have failed to subdue such a spirit. Like a bird, full of song and melody rising far above the passions and prejudices of the earth, his spirit springs aloft in harmony with the ennobling aspirations of man. His onward course is fixed and immutable, and in his lexicon there is no such word as fail! Every moment's stay of Mr. Train's in Omaha will be as consecutive steps in a triumphal progress. He stands rooted in the hearts of our people, and all that men can do, the citizens of Omaha will see done to evince their admiration and affection for such a man!

JOHN STUART MILL.—It is said that one English minister warned those of his congregation who voted for John Stuart Mill not to come to the communion table.

"It cost the news-vendor, W. H. Smith, \$75,-000 to defeat him. John Stuart Mill is the English Socrates of the present day. Gladstone, the people's choice for prime minister, does not hesitate to acknowledge that he listens with scholar-like respect to the teachings of J. S. Mill.

PROVIDENCE JOURNAL.

A writer, signing herself N. P., in the Providence Journal, has unintentionally scandalized Horace Greeley by putting in his mouth the words of wisdom that fell from a woman's lips. Mrs. Stanton, in her review of "Recollections of a Busy Life," in The Revolution, October 29th, in answer to Horace Greeley's criticisms on early abolitionists, to his question "how conventions of men, women and children in Vermont could overthrow slavery in Georgia,"

"Agitation! Every advance step in science, morals, religion and government, is the result of agitation. The formation of the Republican party, the late war, the proclamation of emancipation, negro suffrage, are all the results of agitation created by those early abolition societies of men, women and children."

But attributing such an utterance to Mr. Greeley is not the worst of it, for the Anti-Slavery Standard copied the article, and thus unwittingly violated its fixed rule never to quote Mrs. Stanton, or copy from The Revolution. Here is a double blunder at your door, N. P., which we should never have discovered if you had not written so good an article that we could not avoid reading it through. However, this shows you read The Revolution, and as the New Year is opening, and you like what we say enough to quote us, send on your \$2.00, and read what we say each week, or better still, send us something from your pen, or, still better, do both.

Anniversary.-The New York Nautical School, No. 92 Madison st., held its seventeenth anniversary on the evening of December 21st. We regret that our engagements were such as to prevent our personal attendance on this interesting occasion. We have before us reports of the exercises which were exceedingly interesting. Dr. Wm. Faulds Thoms delivered the principal address, in which he referred to the history of the Institution, and its practical influence among seamen. This school is under the charge of two women, Mrs. B. Brownlow, and Mrs. J. F. Thoms. Over 6,000 seamen have been educated in it for the merchant service, over 2,000 of whom served as officers in the navy during the late war. There is no nautical school in the country superior, if equal, to this. Its curriculum embraces every study necessary for a thorough seaman's education, and its moral power under the influence of the noble women who conduct it is inestimable.

THE WORKING WOMAN'S ASSOCIATION.—The next regular meeting of the Working Woman'S Association will be held at Room 18, Cooper Institute, Friday evening, Jan. 8th, at eight o'clock. Mrs. Ernestine L. Rose has kindly consented to address the meeting.

THE Women's Typographical Union, No. 1, meets Wednesday evening, Jan. 13, at 68 East Broadway.

Harrier Tubman.—We are right glad to see that a sketch of this most remarkable personage has been written by Mrs. Bradford of Geneva, and is, or is soon to be published in Auburn. It will be illustrated by a capital wood cut of herself in the costume of a scout and spy, in which capacity she served far more than three years in south Carolina during the war. The work of writing the sketch was performed gra-

tuitously by Mrs. Bradford, we are told, and the proceeds of the sale will be tendered to the subject of the work, who is in ill health in consequence of the exposure incidental to the service. We hope the little work will meet a rapid sale, and none who buy and read it will ever regret the investment. It should be for sale by all booksellers.

EVANGELICAL TRUTH-TELLING.—The Chicago Advance says in a not doubtful indecency of expression as to truth that—

The progress of "THE REVOLUTION" in a doubtful decency of expression and a worse immorality of opinion is rapid. A late number advocates, in indirect but unmistakable terms, the abolition of restrictive laws against divorce as better than our present laws—in other words, free love.

Were Mr. Greeley of the Tribune dealing with the Reverend Editor of the Advance he might call him deliberately, what King David said he called all men "in his haste." The Revolution" uses no epithets, but would suggest that the Advance review its strange statement as made above.

LET BLACKS RISE-LIFT THEM.

Editors of the Revolution :

I DESIRE to say a word relative to a communication of J. Madison Allen, of Ancora, N. J., which appeared in your paper of the 17th inst., not so much to coademn anything said, as to set the matter before the public in a different light. The sentence is, "Let blacks rise—lift them! let women rise—aid them!" Now, as I am personally and unmistakably identified with the class of citizens designated "blacks," and consequently feel a deep inter st in any and every means employed to accomplish the great work of our elevation, I must be permitted to demur to being lifted as though we were utterly powerless. I believe such work injurious both to us and the country. All that can be done beneficially for us and the whole country is, to aid us in every hones and manly struggle (womanly, too, if you please) we make to ascend the scale of mental, moral, and religious improvement. If one one half of the money given for our improvement was given us to enable us to improve ourselves, a great deal more might be effected in a great I enclose a circular which contains statements and facts that you can examine in the light of what I here say, and you will perceive that the se ments here expressed are entertained by others (both white and colored), who live in that portion of our republic where I am better acquainted. D. WADKING. New York, Dec. 23, 1868.

The writer of the above is Rev. Daniel Wadkins of Tennessee, who is now in New York and vicinity in behalf of a Manual Labor School to benefit the colored population of that state. The Board of Trustees have purchased a tract of land, consisting of three hundred acres, in Rutherford County, twenty-seven miles south from Nashville, and three miles north from Murfreesboro, a portion of which is fenced in, and one hundred and thirty-five acres put under cultivation, yielding the past year, in corn, 3,200 bushels; cotton, 71 bales; sorghum, 1,500 gallons; estimated worth, \$2,800. Mr. Wadkins has testimonials signed by the most respectable persons, both of Tennesse, and New York city and state.

FEMALE VOTERS.

THE Manhattan (Kansas) Standard does not like the word female as applied to woman. It says, "a cow or a sow is female as much as a woman is, and no woman calls herself a female without sharing the distinction with the brutes." The Standard is right, and its application is worth giving in full, as below:

Some of our exchanges talk about female voters, and the rejection of female voters; and ministers announce female prayer meetings, and somewhere we have seen

mention made of a Female Medical College; and in the office of "THE REVOLUTION, lately, a Female Typographical Union was formed, according to the report of the New York Tribune. In fact this indiscriminate application of the term female, is something almost disgusting, and the sooner we attempt to correct ourselves in this particular, the better.

But according to the fact in the REVOLUTION office, "The Women's Typographical Union" was formed, which now numbers over thirty of the best women compositors of New York city.

LABOR REFORM IN NEW ENGLAND.

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THE abolition of chattel slavery being an accomplished fact, and the demand for impartial suffrage to all classes, irrespective of race, sex, or past condition, advancing irresistibly to general acceptance, the American people are now interrogated by an issue which, more than any other, perhaps more than all others, involves, in its solution, the welfare and destiny of human society-The Labor Question. While few deny the abstract proposition, that labor is entitled to its earnings; and as the Creator of all values, equitably vendible, should overrule and determine the minor claims of property, reut, exchange, money, interest and taxation, the rule of right is yet so for nullified in pratice that, even in our most civilized states, the laboring classes are the poorer classes; wealth centralizes into the hands of a few; woman is held in wretched pecuniary servitude; poverty and crime are decreed to be "necessary evils;" and government, the church, the press, literature and political science, all the great organs of public opinion acquiesce in the prevailing

Believing, on the contrary, the grave charge which working women and men bring against society mainly well-founded, that the aristocracy of mere wealth, the industrial fendalism now anthorized and enforced by our laws and customs, is morally wrong, a fradulent usurpation, subversive of free institutions and hostile to the best interests of the whole people, we invite all friends of honest industry and trade to meet in a convention to assemble at ten o'clock a.m., and continue day and evening through six sessions, in Tremont Temple, Boston, Wednesday and Thursday, January 27th and 28th, 1869; to explain and enforce the principles of the National Labor Union, and organize a New England Labor Reform League. Communications and coatributions may be sent to E. H. Heywood, Worcester, or H. L. Saxton, Working Men's Institute, No 3 Tremont Row, Boston. A strong array of speakers will be present. Particulars hereafter.

E. H. HEYWOOD,
W. S. GOSS,
MRS. E. L. DANIELS,
E. D. LINTON,
IRA STEWARD,
GEO. E. MCNIEL,

Committee of Arrangements.

A SAD FATE.—The story is going the rounds of the newspapers which should be a caution to all courts, even in times as profligate as these. It is this:

Some years ago a clerk in New Orleans was convicted of forging the names of his employers to a check and died of grief and shame in prison. His aged mother soon followed him to the grave, and his sister was forced to earn her living by her needle. Lately a lawyer was called to write the will of a man at the point of death. In this will he bequeathed his property to the sister and

embodied in the instrument a full confession of the forgery committed eight years ago. He was the cashier of the firm, now grown rich. It was by his direction the draft was prepared. Now after the lapse of eight years a tardy reparation is attempted to be made.

PROGRESS IN NERRASKA.

DAKOTA CITY, NEB., Dec. 21, 1868.

Editors of the Revolution:

Last Thursday evening we completed our organization of "The Dakota County Women's Suffrage Association," by electing the following officers:

President, Mrs. S. Aughey; Vice-President, Dr. M. Pinkerton; Recording Secretary, Mrs. B. Willis; Corresponding Secretary, Capt. H. H. Brown; Treasurer, Mrs. W. W. Beam.

We have a larger list of members than we anticipated, and feel sure of a goodly increase; hold meetings every two weeks, at which all questions concerning woman's rights, social and political, will be discussed.

Our resolutions and constitution are substantially the same as those of the N. E. Association, with the addition of the following resolutions:

Resolved, That woman has the same moral and natural right as man to engage in any business or profession for which she is fitted by talent or culture.

Resolved, That the ballot cannot be withheld from woman for any other causes than those for which it is withheld from man.

Whereas, Public journals, committees of State Legislatures and Constitutional Conventions have declared that women have not asked for, and therefore do not desire, the right of Suffrage; therefore

Resolved, That the women of the republic, everywhere, be urged to labor by petition, discussion and otherwise for the entranchisement of their sex.

We invite correspondence from other societies and triends of the cause. We are the pioneer Society in the state, and hope to make the youngest state the first to strike the word "male" out of her statute-book and constitution.

Our clergyman (Lutheran) and his wife are earnest workers in the cause, and this has brought down upon them remonstrances from the deacons, who declare that, for the pastor to run off after all the isms of the day will ruin the society, and much more of like character, all to no avail, for they are people who will not padlock their lips at the bidding of man. Why is the church ever the foe of reform?

Yours truly, H. H. Brown, Cor. Sect.

LABOR UNION OF IOWA.

The following address has been issued to the working men of the State of Iowa, where the Labor and the Woman's Suffrage enterprizes are receiving the liveliest attention and making most cheering progress. We publish the address at the desire of one of our active coworkers there.

Having been appointed the Iowa member of the National Executive Committee of the Labor Union of the United States, it is my duty to call upon yeu to organ ize in your several wards, cities, towns, and counties throughout our state. Go to work at once, and organize a Labor Union: Send an application for a charter, and \$5, to Wm. H. Sylvis, P.O. box 2,357, Philadelphia, Pa., signed by the President and Secretary, and at least four other members of your proposed Union.

FORM OF APPLICATION.

stitution, laws and rules of the National Labor Union, and to support the platform of said Union."

It is my immediate duty to appoint a State Executive Committee of five, and report their names to President Sylvis. Workingmen, in every part of the state, please send me, at once, the names of earnest labor reformers, so that such committee may be well chosen.

Working women, organize Labor Unions; demand the same pay for the same quality and quantity of work that men get; demand higher wages in every department of industry.

department of industry.

Farmers, mechanics, laborers and dealers, demand higher prices; pay higher prices; combine and keep up prices; thus will you tax capitalists, instead of permitting them to over-tax you by reduction of prices, through the false plea of scarcity of money, or by return to specie payments. Where is the money? We are worth \$20,000-000,000. Let five cents on the dollar of this value be in circulation to do business with, and the "m mey power" cannot lower prices.

Working men, you constitute four-fifths of the sovereign voting power. Use it for your own good—your country's good. At your next charter election, your next town election, your next state election, your next Congressional election, your next Presidental election, place your own cahdidates in the field and sustain them with your whole power. In the meantime organize, discuss, read and circuiate financial and labor reform books and papers; and, if we fall to win the government in 1872, in four years after we will have a glorious '76.

On the first of December, I will have ready blank eight hour petitions to the Legislature of Iowa, the platform of the National Labor Reform party, and Presidents Sylvis's address to the working men and women of the United States. Send for them with money or without, and you shall have them. Write your address distinctly and in full.

After January 1st, 1965, I will be ready to lecture to the people of Iowa on Labor Reiorm, showing its worldwide ramifications, its international power to end all war, and its mighty influence for good upon the destinies of our State, nation and the world.

Fathers, as you love your children, and the well-beeng of your children's children, help on this great re-

Young men, enter into the work with all your young life's vigor. Resolve that your state shall be the better because you have lived. Remember that there can be no patriotism, no true advancement, where the toiling producers of all wealth, cannot be elevated to competence, virtue and learning.

GEORGE PRINDLE,

INGRATITUDE OF COLORED MEN.

SHELBYVILLE, Tenn., Dec., 1868.

Editors of the Revolution:

Surely the anti-slavery women of America did not believe in the old adage charity begins at home. Hundreds and thousands of them, for years, gave their most earnest labors, and offered their most fervent prayers, for freedom and justice to colored people; while themselves wearing a yoke scarcely easier; and bearing burdens scarcely lighter—the yoke of a subject class, and the burdens of unjust and cruel laws—products of class legislation.

Now that emancipation is accomplished; and colored men are gaining their political rights; these noble women begin to ask for themselves, and their darker and more unfortunate sisters, justice and equality before the laws. But lo! these colored men not only have neither aid or sympathy to offer, but are found "bitterly orposed."

Perhaps we should not be surprised at this. Possibly it is the legitimate fruit of that accursed tree—slavery. It may require the culture of an age yet, to enable these unfortunate men to comprehend the simple and fundamental principle of civilization, which demands JUSTICE FOR ALL.

What then? Shall we make no effort to shield ourselves, our children and helpless colored women from the evil effects of their distorted mental and moral natures?

Not that we would hinder them in their upward march. No, we would aid them in every possible way. But let us see to it that they hinder not us. An I to this end let us oppose, with every power God has given us, the enfranchisement of another colored man, till it can be done without danger or insuit to women, blick or white.

without danger or insult to women, black or white.

Women of America; ye into whose souls has entered
this iron of caste legislation! Has our slavery been so

sweet that we can calmly contemplate the further riveting of its chains? Are our burdens so light, now, when only our fathers, brothers and husbands are our taskmakers, that we can "look serenely on" while all these colored men are added to their number?

No; by the love we bear our sons, as well as our daughters, no! By the manifold sorrows of the mothers, wives and daughters of these same colored men, no!

In this matter, our charity did not begin at home; but must now encompass it; if that name is ever truly to symbolize—as we humbly pray it may—justice, purity and peace.

8. C. M.

WOMAN SUFFRAGE.

UNDER the above head, Hon. John Neal has written an able letter to the Portland Press, every word of which is worthy a place in "The REVOLUTION," but space limits us to the closing half, as below:

Just suppose that women were the lawgivers, and that under the laws they made, men were taxed with out representation; that men were not allowed to hold ce, to have the care of their own children, to sit on juries, or to say who should govern them ; that a married man should not be able to acquire property, to enjoy his own earnings or to transmit his earnings dren: that upon the marriage of a man all his personal. property should rest forever and absolutely in the wife, the very act of marriage; and all the rents and profits of his real estate should also belong to her, for life ; while but one third part of her personal property ould go to the husband, and even that third, not by the act of marriage, nor during marriage, but after the wife's death; and one-third only of the rents and profits of her real estate, after her death would not have a sixpence he could call his own during coverture; and suppose further, that among the provisions made by women lawgivers for the comfort and protection of those whom they profess to revere and cherish, as men profess to revere and cherish women now, there should be a provision such as there was once in this country, and still is, in the mother country, with a slight modification, whereby instead of hanging and burning for murder, the culprit should be and hung, so that if a husband killed his wife, it should be petty treason, as where an ecclesiastic kills his superior or a servant his master, while if a wife killed her husband it should be only murder; and that all the judges and lawyers and officers and lawgivers of the land should always be women-how long would men bear a system so preposterous and foolish and wicked? Would they not rise up in wrath and rebellion, and would not the kingdoms, and thrones, the lawyers and judges of earth disappear like dust before the whirlwind?

And why? Not because men are wiser or better, but because they are stronger of body than women.

That the rights of a minority are only just what the majority dare not or cannot refuse, we all know. All the concessions wrung from Man to Woman for hundreds of years, and especially here, within the last fifteen or twenty years, whereby she is allowed to earn, acquire and transmit property while married, in some of the states have been the result of agitation.

Why not insist upon the same code of morals for men as women? Insist upon the right of suffrage for women and you will have it conceded, just in proportion to your strength; and with it, pay for your labor, according to its worth, a share in the distribution of power and emolument and such consideration as you will find ten thousand times more desirable than all the hypocritical deference and flattering courtesy which the men, who hold you in bondage now, your fathers, and brothers and husbands and sons—your oppressors—who now not only make but administer the laws, pretend to feel for you. That done, and on the great day of jubilee, woman will say to man, as with the voice of ten thousand trum-

"And thou, from thy reluctant hand The thunderboit is wrung."

JOHN NEAL.

A HUNDRED female teachers in Boston say they want to vote! which looks as if the great enemy of Woman Suffrage—namely, woman her self—may be conquered.

SUFFRAGE IN DAKOTA LEGISLATURE.

THE Union Dalcotian says: "The most radical measure yet introduced in the Legislature is the bill conferring the right of suffrage on woman." The Hon. Enos Stutsman, representative from Pembina, is author of the bill, which is as follows.

A bill for an act to confer upon Women the Elective Franchise, and the eligibility to office,

Be it enacted by the Legislative Assembly of the Territory of Dakota:

Section 1. That every female person above the age of twenty-one years, who shall have been a resident of this territory ninety days, and twenty days in the county, next preceding any general or special election, wh is a citizen of the United States, or who has declared her intentions to become such, and taken an oath to support the constintion of the United States, as prescrib by the laws on naturalization, or whose father declare l his intention to become a citizen of the United State before she attained the age of eighteen years, or, if a married woman, whose husband is a citizen of United States, or has according to law declared his intentions to become such, and taken the prescribed oath, shall be deemed an elector and entitled to vote; and all persons possessing the qualifications of electors as prescribed in this section, and who have resided in this territory nine months, shall be eligible to any office in said territory.

Section 2. And be it further enacted that the provisions of chapter 14, of the laws of 1865—6, entitled, "An act providing for elections and to prescribe the canvass and return of the same," approved January 6th, 1866, and chapter 33 of the laws of 1867—8, entitled "An act to strike the word white;" out of the election laws of Dakota territory, "approved December 23, 1867: and all other acts and parts of acts in any way relating to elections and eligibility to vote and hold office, shall be so construed as to harmonize with the provisions of this act.

Section 3. And be it further enacted that this act shall take effect from and after its passage and approval.

Good for Dakota. Let petitions and bills pour in upon Legislatures and Congress, until our representatives shall do us justice; if not for justice sake, then like the unjust judge of old, "because of our importunity."

STARVATION OF INFANTS.—It is very certain, says the Journal of Chemistry, that infants, other than those designedly starved to death, suffer from an insufficient supply of nutriment, and often die in consequence of withholding a proper amount of food, by kind but ignorant mothers and nurses. Modern mothers, for some reason, have but imperiect development of those functions upon which their offspring are expected to depend for nourishment during the tender period of infancy. Nearly or quite one-half the children born need other support than that obtained at the maternal fountain, and physicians and nurses cannot be too careful or vigilant in regard to this matter. Cow's milk, as furnished through ordinary sources of supply, is not pure and reliable, and if it were, cream properly diluted is usually better. Cream, mixed with thin arrow-root, is most excellent food for infants, and they thrive upon it wonderfully.

When women take their proper place in the world, and are educated as the mothers of humanity should be, those who bear children will be able to nourish them without recourse to hired nurses or cows. All sorts of infanticide will be decreased.

WHAT IS THE REASON?—The New York Citizen, speaking of the Free Reading Room at Cooper Institute, makes the following significant remarks:

A casual or attentive observer of the habilues of this reading-room cannot fall to believe that women have no time to read, else are averse to reading, or are afraid of men. The presence of a reading woman is so rare that the men look at one going among the varrious stands as a queer creature from some other sphere. And so accustomed are the men to monopolizing all the daily city papers—and, in short, everything readable—that a woman bent on reading the news runs the gauntlet of not only

suspicious looks, but feels an atmosphere that seems very much as it sounds to hear one growl, ominously, "Out of your sphere." It is not that the men are ungentlemanly or uncivil—only distracted so much that they really cannot lucidly comprehend that women now-a-days know how to read, and value the privilege.

A WHOLESOME REBUKE.

A good story is told of the celebrated White-lock and his servant, who appears to have been able to preach on occasions as well as could his master, and sometimes to his master. When Whitelock was about to embark as Cromwell's Envoy to Sweden, in 1655, he was much disturbed in his mind as he rested in Harwich, on the preceding night, when he reflected on the distracted state of the nation. A confidential servant slept in an adjoining bed, who, finding that his master could not sleep, said:

"Pray, sir, will you give me leave to ask you a question?"

"Certainly."

"Pray, sir, don't you think God governed the world very well before you came into it?"

"Undoubtedly."

"And pray, sir, don't you think he will govern it quite as well, when you are gone out of it?"

"Certainly."

"Then, sir, pray excuse me, but don't you think you may as well trust him to govern it as long as you are in it?"

To this question Whitelock had nothing to reply, and turning about, he soon fell asleep. Great men are probably quite likely to underrate God's ability and to over estimate their own.

HELEN WESTERN, the actress, died in Washington, Dec. 11th, aged 25 years. Young, beautiful, and beloved, in the zenith of her fame, this brilliant woman has been called away from the world where, in her short life, she experienced many vicissitudes. She was singularly gifted with beauty of form and feature, and her natural character corresponded with these endowments. Faults she had, but they were those of education and circumstances. Her graces were her own. Blessed with a bright, sunny temperament, she lived through scenes of sorrow which would have broken down or killed a less happily constituted person. Her chief characteristic was her generosity. It has frequently been said, that she must have given a third of her income to benevolent objects. Was there a fire, as the one at Portland, where there was unusual suffering among the poor, Helen Western gave a benefit; did a scene-shifter break his arm, or had a ballet-dancer sickness or want in her family, she gave one. There was always rejoicing among this class of theatre employes when she came "starring" among them-for they knew that some one of their number would profit largely by her generosity, while every ballet girl was almost sure of a gift which would at least exceed a weeks wages. This trait in her character was so prominent as sometimes to interfere with justice to herself. There are more cultivated actresses on the stage, but not one lovelier or more generous than she whose death we record. She had, like her sister, great native talent, but was less steadily poised, and never filled so high a role. They both suffered deeply from the circumstances of their educa-The children of dramatic artists, they

might have had as brilliant a career as almost any of our greatest actresses. Their father dying when they were very yourg, they were rendered worse than orphaned by their mother's marriage to a man who did not hesitate to appropriate their talents to his own support and emolument. While yet a baby, that should have been sheltered in the home nest, Helen was put upon the stage to play small parts with her sister Lucille; when she was a little older she took the part of Eva "In Uncle Tom's Cabin," and up to the time of her step-father's death, six or seven years since, their lives were sapped, and talents wasted, to supply his demands.

One of the papers, speaking of her, says: "She had learned more of the tricks of the profession than of its excellencies." What opportunity had she for the study of it as a high art, when from five years of age she had scarcely any education save the meretricious one of the stage! Hurried, busy, never quiet was her life. Sweet and restful be the sleep she has fallen into

K. S.

WHAT THE PEOPLE SAY TO US.

A FRIEND in Washington writes us that she will send us the names of the members who voted against equal pay for the "weaker sex," so that they may be published to the world of women.

The wife of a United States Senator writes us.

I send you \$6 for three copies of THE REVOLUTION.

* * * And now I must congratulate you on the success of the brave and persevering little REVOLUTION.

It is a perfect steam engine, trampling old prejudices into the dust, or e'se puffing them into the air. It is quite true that old, cramped, warped and pent-up ideas needed shaking and revolving; and I am glad that you have set the wheel of enlightened ideas and reform in such good working order. I send you an article for THE REVOLUTION. I intend now to throw myself hand and heart into this glorious movement.

KEEP YOUR EYE ON WASHINGTON.

NEW YORK, Dec. 11, 1868.

Editors of the Revolution:

You have many fine words in The Revolution about the rights of woman; but I have often wondered why you do not avail yourself of the very admirable opportunity which now presents itself to show by action, which speaks louder than words, that you are willing to do what is plainly in your power to do, to help the working women in the United States.

The Howe Sewing Machine Patent, after the expiration of the term for which it was granted, was extended. The extended patent expired September, 1867. It has, therefore, been public property for over a year. combination of rewing machine companies, of the Singer, the Wheeler & Wilson, and the Grover & Baker, forming together a gigantic monopoly which levies a royalty on all other machines, and which re presents a capital of more than twelve millions of dollars, is now moving heaven and earth to get the Howe Patent renewed by act of Congress; and such is the wealth of the combination that it will be likely to succeed unless the popular feeling on the subject could be brought out in so marked a manner as to deter Consmen from the perpetration of this great wrong. The combination is quietly at work in Washington, and hopes very soon to succeed. Sewing machine men have been summoned to Washington to testify. The fact that a -called investigation is proceeding shows that the proposition to deprive the public of property acquired by the expiration of the patent is receiving serio sideration, whereas such a proposition should be condemned on its face as manifestly unjust

I think your silence on this subject, in view of your pretensions to the especial championship of the interests of working women, is criminal. It is this nuscrapulous and wealthy monopoly that keeps up the price of sewing machines, which would otherwise be cheapened to the manifest advantage of women who must sew for a livelihood.

excelled both in grace, beauty and talent, and had they been properly educated in their Art | Petition to Congress (to deirsy expense of which you

will readily gather subscriptions, if you ask for them), and distribute copies all over the country for signatures.

A million signatures could soon be obtained by properly directed effort. But besides this, if a few ladies would but go to Washington and exert their influence in that natic way, in which ladies are so skilful, against the renewal of this expired and already sufficiently exnded patent, it would be likely to stop the proceed of the combination, and confer a lasting benefit to the poor sewing women

Vones truly.

We would suggest that a committee be appointed at once from the Working Woman's Association to look into this matter.

WHY NOT EDUCATE GIRLS TO PREACH THE GOSPEL AND PRACTICE MEDICINE.

CORNING, Dec. 18th.

MRS. E. CADY STANTON : I have read so many of your articles, heard of you so much, that I almost feel acquainted with you. This evening I bave been reading my last number of THE REVOLUTION. Having used the little pronoun I three times already, perhaps it would be as well to say that it stands for a medical student of the female persuasion—one who, if she had only been a man, might, with impunity, have dared to step into the ranks of any profession. It is not because I may be more ignorant or incapacitated than others, not because my aim might be low, or my standing unworthy, but because my mother, having born four boys, desired a girl, and I came. when I hear the denunciation made by the selfish and lordly lovers of power (men) against the earnest efforts of the few women who have ed the only two professions they have as yet entered. But the day is coming for us yet. My father is a physician and surgeon, and I have two brothers in the same ess. Have breathed the air of such a life alwaysbut because I am a woman, cau't make as good a prac, titioner as some child who has never seen a medical book, a chest of physic, or a surgical operation, but who is a boy.

Last Sunday a learned and gray-haired doctor of divinity from Rochester was sent here by the bishop to recruit the ranks of clergymen. Dr. Vaningen gave a very urgent appeal to the young men to become ministers of Christ. To the mothers to bring up their sons to this holy work-showing them wherein it was right, and just and meet they should do so. Whereas there was not one word said of daughters or of the good they might do. I thought, why could be not have said young Christians as well as "young men, or "your children," better than "your sons," and ere this generation passes away, I firmly believe that to address a call to young men and sons alone will be as unusual as it would have been to have addressed daughters alone last Sunday. Well! my real object in writing is two-fold-1st, To say that my news agent furnishes me with your REVOLUTION every week, and that next week I intend to do my best to procure subscribers, and I wish we had more such papers. give it up. Make it live. It's what is needed all over our country, and in England too, for that matter. 2d, wish to ask you if you will send a petition, like that one on the first page of your paper. If so, I should like one, to try and see how many names I can procure.

May I hope for a written answer to this poor eristle I assure you it will make me very proud and happy, for I honor you and Susan B. Anthony for all you have done omen, and all I know you will do, and Heaven grant we may learn to do for ourselves.

Yours respectfully, and in the bonds of womanhood, LUCIE E. GRANS.

Copy the petition from THE REVOLUTION, roll upall the names you can and send them quickly to Geo. W. Julian in the House, and Mr. Pomeroy in the Senate. Our representatives begin to see that Woman's Suffrage is the next move. In fact, we shall never be able to reconstruct the South without it. As to the study of medicine, that is a fixed fact. We have already two flourishing colleges in New York city for girls. One homœopathic and one old school. The former, situated on the corner of East Twelfth street and Second Avenue, received an appropriation of \$20,000 last winter, and will probably receive as much more this winter. There is a class of forty girls studying this session, and the professors pronounce them superior to any cla boys they ever taught. We should be glad to have you enrol your name in one of thes e col_ leges. There is no reason why your father should not give you every advantage he gives his son, and every reason why he should give you more, because all the world stands ready to help boys, while girls are blocked at every turn.

* * * Nov. 23d, 1868.

MRS. STANTON-Dear Madam: My friend myself are very anxious to obtain some employment by which we can support ourselves. We are both able and willing to work.

Miss - has been a teacher for several years, but she has become disgusted with the meagre wages allowed women for doing a man's work, and has now determined to abandon school teaching and do something at which she can be better remunerated.

I have always remained at home, I am not needed here now, and not being possessed with an abundance means, I shall, endeavor to earn something. What to do is the question that we are unable to decide. I respecifully solicit your advice. Will you please answer at your earliest convenience. Very respectfully yours,

We receive many such letters from young girls, and we are always puzzled what to say; the employments for woman are so few, and so poorly paid. If you and your friend can do so, try and get the Post Office in the place where you live, and let the man who sits there shoulder his axe, and go out West to fell the forests and cultivate the soil. If you have a telegraph office in your town, study that business and look for a place in some large city. If you have money, study medicine, or buy some land and raise fruit and vegetables for the New York market. Chickens and eggs pay well. Women have tried sewing and school teaching for nothing. long enough.

ENGLAND AND THE REVOLUTION. -The second letter of our English Correspondent appears in this number.

THE BENEDICT TIME WATCH.

THE enterprising firm of Benedict Brothers have now ready at their "up-town" establishment, 691 Broadway, an extensive and elegant assortment of Gold and Silver Watches for the Fall trade of 1868, to which they invite the attention of the readers of "THE REVOLUTION and all others who desire a perfect TIME-KEEPER. Their stock comprises the various grades of the American Waltham and the choicest imported watches. They have also, in addition, a fine quality of watch which they have named the "Benedict Time Watch," they having the supervision of the manufacture of the move ments, which are of nickel, which has proved to be a metal more durable than brass or other compound metals, and less liable to contraction or expansion by the fluctuating character of the temperature of this climate. This movement gives greater accuracy and requires less repairs than the others. Their stock of American Watches is unrivalled. All the various grades may be found at their counters at the lowest price ulated and in every respect warranted. The Messrs. Benedict Brothers have secured their reputation and extensive patronage by a strictly honorable course in conducting their business, selling the best of goods at fair prices. We feel safe in commending this establishment to the consideration of our readers, and would say to all, if you want a good, reliable Watch, go to Benedict Brothers, up town, 691 Broadway.

" THE THREE VOICES."

Editors of the Revolution :

I wish to call your attention to an error in your criticism on a book entitled "Three Voices," by Warren Sumner Barlow, published in THE REVOLUTION of Dec. The error to which I refer 's made in your allusion to this line, "While roaring lions rend the weeping skies," and you ray, "Tall lions those to prey on skies," and most bloody cruel, too, to devour weeping skies." Let us examine the passage referred to, and consider the justice of that criticism. You use the word rend as synonymous with decour, whereas, by reference to Web ster, you will find that the two words utterly differ in signification—rend meaning "to separate any substance. in parts with force and violence," and is also used figura tively, as " to rend the heart," " to rend the heavens "certainly not meaning to devour them. Your criticism is also a failure in another respect. You have mistaken the altitude of the skies. According to the correct definition of sky, viz .- "The zrial region which surrounds the earth," without making any allowance for figurative expression the roar of a lion may most literally " rend the skies.

I should consider an apology necessary for taking so much space to refute a mere verbal criticism, the incorrectness of which could only have arisen from a superfirial consideration of the passage in question ; but I like to see a just meed of praise or censure awarded to every expression of individual thought.

It is impossible that a work like this, polemic in character, and poetical in form, should not render itself liable to literary criticism; but it is equally true that it is a fearless exponent of ideas which openly or secretly pervade the most advanced minds of the present day. There is some gratitude due to those intrepid spirits who assist Humanity by the destruction of its Fetiches, although that destruction may not always be secon plished according to the nicest rules of art. That this book " will have to wrestle with the faith of the saints was apily said, but for this purpose it came into the world. It is the large class of blind believers to whom the author thus alludes :

"O Reason! in thy searchings look them out, Arouse their souls, and make them dare to doubt ; Teach them to love, and only seek the truth. Though it may change all lessons taught in youth, Throw off their shackles-set the trammeled free And make them dare to doubt, and learn of thee."

In the first part of this work, entitled the "Voice of Superstition," the author's aim is to show the absurdity the popular conception regarding the Maker of the -the, fallacy of the idea that the world is the scene of contest between God and an imaginary evil being-and to lead the mind to

"Discard the conflict with God's love divine, And see for once through superstition's might, That God, who made the whole, made all things right."

He considers that in every age, each tribe or nation on earth has had such conception of God as corresponded to its own measure of development.

"And as they each advance in Reason's lighte-And have more just conception of the right, A God of like improvement then appear Reflecting still their passions, loves and fears.

The author protests against the limitations and doubts which exist in the popular conception of the nature and attributes of God, and thus argues :

Thou Great First Cause, and only cause direct, All else existing only is effect; Cause and effect, must harmonize and blend, To doubt the Cause, we need but doubt the end."

Belief in the Partial is, in this case, unbelief in the Complete and True; and under such circumstances

"No wonder that 'not many wise' obey Or 'travel on the straight and narrow way, Or that the broad and crooked thoroughfare Is thronged with men of sense who travel there."

The sentiment of belief in a Supreme First Cause is divinely implanted in the beart of man-the ancient idols are overturned, and left in the onward progress-bu God, self-existent from and to eternity, remains. laws, unalterably fixed, govern the universe. Man is controlled by these laws, yet free within a given sphere, within which he learns to put himself in harmony with

From the "Voice of Nature" is learned and taught this lesson in regard to the drama of misery acted upon earth-

"Wait the result-these scenes are but a part ; Like shadows on a landscape rich with art; All move in concert under wise control, No part is evil could we view the whole. Believe that from the blood of martyrs slain More perfect fruit will bless the earth again, That what to us seems evil all, is good To Him by whom the whole is understood."

Ignorance and Superstition are cast aside, and in the light of Philosophy and Beason, we may obtain a more truthful knowledge of our relation to the Infinite—

"Who with one letter can decide a name While saint and sinner each begin the same Or with a sentence never understood, Who will presume to arbitrate with God? Yet with one ray of feeble, doubtful light, But coming ages will reveal to man,

More just conceptions of God's perfect plan. This lite is but our rudimental sphere, We barely learn our ignorance while here; Yet Hope is born with unattained desires, And to immortal life each soul aspires. In this important truth all tongues agree That man was made for immortality. Death kindly comes, and opens wide the door, And lights our passage to the golden shore; Oblivion spans the gulf while on we tread The silent pathway of the living dead. Then let earth join with aspirations high, Proclaim this glorious truth—we never die!"

The form of this work was merely chosen as being an easy manner of conveying important practical truths. The thoughts to be conveyed were made the paramount consideration—and it challenges criticism, friendly or hostile, on the ideas which it presents. Let there be an intelligent expression of opinion on those ideas.

MARY GOODING.

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THE REVOLUTION.

VOL. III.-NO. 1.

OBJECTIONS TO A PAPER CURRENCY ON ACCOUNT OF FOREIGN TRADE CONSIDERED.

From the New Monetary System.

When the adoption of a paper currency within our own limits is advocated, questions arise concerning the adjustment of our debts with foreign nations, among whom gold and silver are the only legal tender. Great embarrassments are apprehended because our paper money would not be received in payment of debts contracted and payable abroad.

The exports and imports of the United States are nearly equal; probably our whole exports co not amount to more than a twentieth part, or five per cent. of the yearly productions of our labor. Certainly the disposal of five per cent. of our productions is not a sufficient reason for maintaining a metal basis for our currency, which must inevitably effect the market value, and disturb the regular and just distribution among ourselves of ninty-five per cent. of our productions. The chief object of a currency is to effect the internal exchanges of products with facility and justice. Such a one could not impair foreign trade, nor do injustice to other nations. The following illustrations will make it evident that the use of a paper currency at home, instead of disturbing foreign trade would greatly facilitate it. Trade between

nations is carried on by individuals, and not by governments. The governments simply make the laws, and fix the standards by which the value, weight and quantity of articles of trade are to be determined, also the tariffs of duties on imports and exports. Individuals, then, export or import goods as their interests dictate, and receive for them the money in u e where the goods are sold. For instance, importers of goods for the New York market, take in payment for their sales the money current in the city. They do this when the banks pay specie. They did the same in 1837, when the banks had suspended specie payments. It they must remit the proceeds of the goods, they buy cotton, or other produce for shipment and sale abroad, or bilts of exchange, or specie, as may best subserve their interest. English exporters to New York receive in payment for their goods our current money, and invest the money as they deem most profitable. If we had none but paper money, English exporters to New York would sell their goods for our paper money, buying with the proceeds our products, cotton, flour, or tobacco, or bills of exchange on England, or bullion. Or, they could lend the money here as they now do and purchase products for shipment to England with the interest, or reloan the interest. If our paper money would buy our own calicoes and broadcloths, it certainly would buy English calicoes and broadbloths in our own market. There is no reason why we should provide a currency to pay for the products of foreign labor different from that which pays for home labor.

If we import fifteen millions more than we export, this balance will draw interest against us until we can pay it in specie or products. If State or United States stock be sent abroad and sold to pay the debt, it is still a form of credit for which we must pay the interest. There is certainly no greater necessity for our government to provide means for our merchants to pay their debts to foreign merchants, in such cases, than to provide means for southern merchants to pay their debts to eastern merchants, in cases of a partial failure of the cotton crop. When in any year southern merchants buy of eastern merchants more goods than their crops will pay for, the latter must wait for the next crop, meanwhile receiving interest on the amount due. If our government maintains a currency which a balance of imports over exports demanding a shipment of specie must necessarily derange, and subject debtors to extravagant rates of interest, this legal act must cause greater loss to the people than the failure of the crops which would turn the balance of trade against them. 'The only embarrassment which could occur in our foreign trade, from the use of paper money, would be delays in payments when the exports should exceed the imports; and the occurrence even of this would be rendered much less probable by the use of paper money, at a low rate of interest, than it is with our banking system, and high rates of interest. The greater facilities afforded to production would yearly save an immense amount of imports; and the difference in the interest account between the United States and England, would save our people many millions of dollars every year.

If we had a sound paper currency, and did not depend on gold and silver, to make our internal exchanges, we could send all our gold and silver coins out of the country to adjust our foreign balances, without deranging our monetary affairs, or enabling foreign or native capi-

talists to embarrass the exchanges of our products among ourselves. If we now have \$50,-000,000° of coins, we could ship them, and cancel this amount of our debt to England, by paying our Government and State bonds, and thus save \$3,000,000 interest, annually paid to the foreign holders of our bonds, for the use of a representative of our own property. The money, too, on which we pay this interest, goes mostly into the vaults of our banks, and lies there dead, while our bank-notes make the exchanges. It previously lay idle in the vault of the Bank of England, while the notes of that Bank performed the exchanges in England.

But suppose, upon its arrival here, every dollar of the specie should go into active circulation, what service would it render us? It would only assist us to effect our internal exchanges; we should still be oblidged to make all our products by our labor, as much as if we had used our own paper money to make our exchanges. If the Bank of England should send \$50,000,000 of her bank-notes to the United States, and our laws should make them a tender for debts, they would be no more useful to us than \$50,000,000 of our own currency; and we should be compelled to pay to England \$3,000,-000 worth of products yearly, in interest. If we sent the bonds of our Government to procure the notes of the Bank of England, or to procure the coins, the property of the United States would secure the money while it remained here. The money would become representative of our property. Before it could again become a representative of the property of England, we should have to send back the \$50,000,000 to England and take up our bonds. As long as the money remained here we should pay to England \$3,000,000 yearly, in interest, because the bonds of our Government bear the interest, and not the money. Money is always a dead capital in the hands of the holder. Even after its arrival here, every person who kept it a day, would keep it at the loss of the interest for that day, because money has no power of growth beyond that given by law, which is as impotent for actual production as the picture of a horse is to perform the labor of the horse. We might as well pay to England \$3,000,000 yearly for a man to represent us in Congress, as to pay this sum for a representative of our property.

With a just monetary system, we should no more depend upon a foreign nation for money to represent our own property in our own country, than for the air we breathe. When we make our own property the basis of our own currency, and furnish all the money we need for the exchange of our own products among ourselves, no foreign nation will have power to affect our money market, and derange the internal exchanges of our products, more than it could induce a scarcity of air, and thus disturb our breathing. No scarcity or abundance of money in foreign nations would affect our monetary system. Gold and silver coins would be imported only to convert into utensils and ornaments, or for re-exportation—these metals could never be needed for money. If a paper currency in this nation were properly instituted, it would become known in England, and it would be a thousand times more likely to be received there than our bank paper. But if it would not pass there at all, many advantages are to be anticipated from its adoption. Bills of exchange, on foreign nations, could be much more easily obtained than at presant, because

[.] Written previous to the introduction of gold from

balances, under this system, would probably be in our favor. If our monetary system were such as always to supply the necessary quantity of money at a just and uniform rate of interest, so that production should never be impeded by a scarcity of money or high rates of interest, no one acquainted with the trade and resources of our country can doubt that the amount of our yearly productions would be increased several hundred millions of dollars. The greater the amount of our productions, the greater the amount that we should have to export, and the less we should need to import, and the balance of trade would necessarily be in our favor ; and this balance we should be compelled to take in gold and silver, or leave on interest in foreign nations. The forgoing considerations make it evident that no unfavorable results are to be apprehended to our foreign trade from the adoption of a paper currency at home.

THE MONEY MARKET

was stringent throughout the week, and continued so to the close, loans on call being 7 per cent. currency and 1/4 to 1/4 per cent, commissions. The weekly bank statement is considered more tavorable.

The following table shows the changes in the New Yor't city banks this week compared with the preceding

	Dec. 26.	Jan. 2.	Differences.	
Loans,	\$261,342,530	\$259,090,057	Dec.	\$2,252,473
Specie,	17,940,865	20,736,122	Inc.	2,795,257
Circulation,	34,387,114	34,379,609	Dec.	7,505
Deposits,	178,503,752	180,490,445	Inc.	1,986,693
Legal-tender	8, 48,706,160	43,896,421	Inc.	190,761

THE GOLD MARKET

was stronger at the close advancing from 134% to 135% on Saturday.

The fluctuations in the gold market for the week were as follows :

O	pening.	Highest.	Lowest.	Closing.
Monday, Dec. 28,	134%	135	134%	134%
Tuesday, 29,	134%	135	134 %	134 %
Wednesday, 30,	134%	134%	134 %	134%
Thursday, 31,	134%	135	134 %	135
Friday, New Y	ear's Day			
Saturday, Jan. 2,	134%	135 1/2	13434	135%
THE	FOREIGN	EXCHANGE	MARKET	

was dull at 10914 to 109% for prime bankers 60 days sterling bills.

THE RAILWAY SHARE MARKET

was strong throughout the greater part of the week notwithstanding the scarcity of money, but closed irregular at the following quotations :

The following are the closing quotations:

New York Central, 159% to 159%; Erie, 37% to 37%; Hudson River, 134 to 134 1/4; Reading, 97 1/4 to 98; Ohio & Miss., 33 1/4 to 33 1/4; Mich. South, 87 1/4 to 87 1/4; Cleve. & Pittsburg, 84% to 84%; Toledo, 101% to 101%; St. Paul 69 to 69%; de. preferred, 89% to 89%; North Western 81¼ to 81¼; do. preferred, 83% to 83%; Fort Wayne, 114 to 114%; Wabash, 59% to 59%; Western Union Tel., 33% to 33%; Pacific Mail, 119% to 119%; Adams Express, 48% to 48%; Quicksilver, 21% to 23%; Canton, 491/4 to 50; Mariposa, 5 to 6; do. preferred, 19

UNITED STATES SECURITIES

were firm throughout the week, closing strong.

Fisk & Hatch, 5 Nassau street, report the following

Registered, 1881, 1031 to 103%; Coupon, 1881, 1111% to 11114; United States five-twenties, registered, 18 106 to 106 1/4; United States five-twenties, coupon, 1862, 111% to 111%; United States five-twenties, coupon, 18 107% to 108; United States five-twenties, coupon, 1865, 108% to 108%; United States five-twenties, 1865, January and July, 107 to 107 1/4; United States five-twenties, coupon, 1867, 107% to 107%; United States five-twenes coupon, 1868, 107% to 108%; United States tenforties, registered, 102% to 103%; United States tenforties, coupon, 106 to 106%.

THE CUSTOM DUTIES

for the week were \$1,380,000 in gold against \$1,249,000, \$1,384,848 and \$1,490,000 for the preceding weeks. The imparts of merchandine for the week were \$8,184,000

in gold against \$3,875,805, \$1,792,245, and \$3,036,500 for preceding weeks. The exports, exclusive of specie, for the week were \$3,023,509 in currency against \$3,336,-000, \$3,202,177, and \$4,020,901 for the preceding weeks The exports of specie were \$222,815 against \$608,790, \$272,545, and \$483,320 for the preceding weeks.

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